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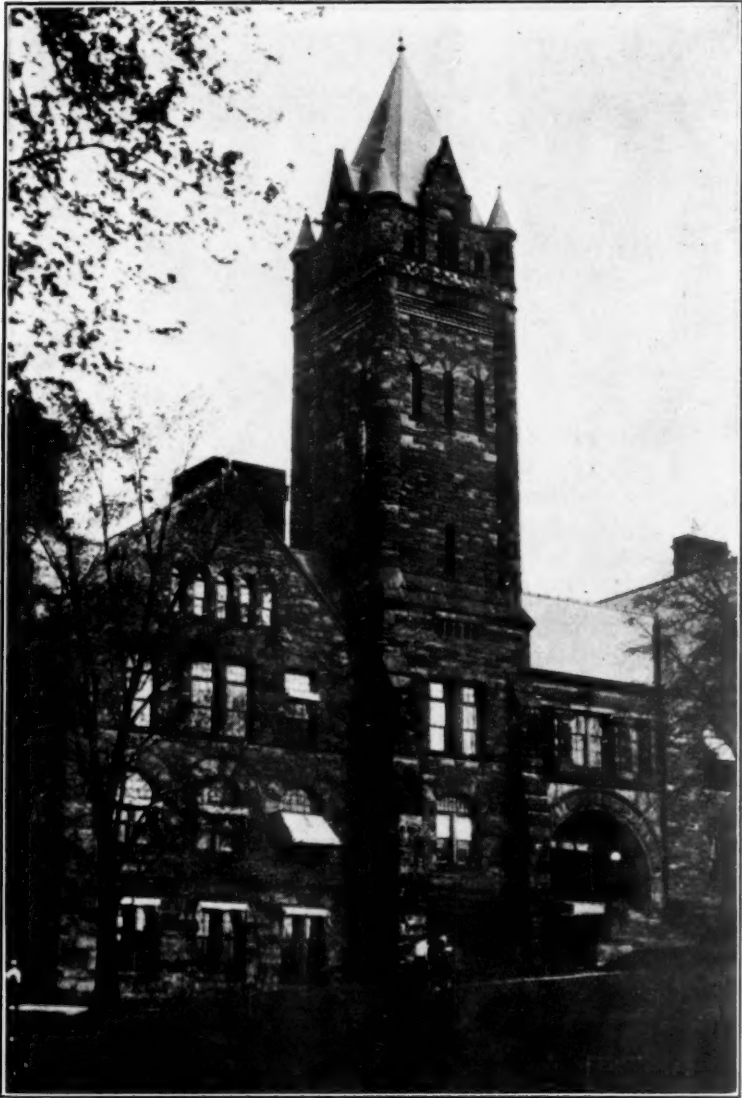
For Rulers*

By GEORGE STEWART

By Thine Holy Apostle
Thou hast taught us that all power is a trust from Thee,
That rulers are ordained of God
Who beareth not the sword in vain.
But Thou hast put deep in the soul of man
The need and the desire for liberty.
So teach those who guide the destinies of cities, states and nations
The magnitude and nature of their duty.
Remind them by the rivers of blood
Which have been shed for freedom
That men will not always abide tyranny,
Nor be content as slaves.
Endue them with a sense of public trust,
That working for the people's good
They may discover the meaning of leadership,
And realize, not their own glory,
But the advancement of those who place faith in them.
Save them from a lust for power, all ancient tricks, all cheating
ways,
All pride which makes for war.
Teach them the speech of peace and the ways of concord
That justice may walk the streets and harmony abide in the homes
of men.
Through Jesus Christ, Our Lord.

* From "A Face to the Sky,"—A Book of Prayers. Association Press, New York.—Reprinted with permission.

CHRISTIAN EDUCATION



GRAY CHAPEL, OHIO WESLEYAN UNIVERSITY, DELAWARE, OHIO

Barthianism and Student Christian Work*

By ROWENA KESLER¹

"WE would be building temples still undone" sang over a thousand delegates at the World Conference of Christian Youth in Amsterdam, Holland, this last summer. The occasion was the service of worship planned by the students from America. Their religious fervor for building a better world soon received a jolt when a European student of Barthian brand asked, "Why should *you* presume to build a better world? Only *God* can do that."

Here are contrasted two basic ideologies now upon the intellectual and philosophical battlefront. From both a religious and educational standpoint, these students, in wondering whether "we" build a better world or whether "God" brings it about, struck at the heart of two struggling conceptions of life. The one, Barthianism, a modified form of Calvinism, became influential in Europe in the post-war period. In Europe its chief exponents have been Karl Barth and Emil Brunner. In America Richard and Reinhold Niebuhr and E. G. Homrighausen have adopted certain aspects of this continental theology. The other basic ideology is that of liberalism which has been especially at home in the democracy of America. Its philosophic base has to a large extent been provided by Horace Bushnell, Walter Rauschenbusch, and John Dewey.

The first of these emphasizes a metaphysic of absolutes and sets God off as supreme. The latter rejects fixed values and main-

* Barthianism, illustrative of a wider orthodox tendency, is used here in its more popular and inclusive form.

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tains a devotion to man as the free arbiter of his own destiny. The one builds upon a supernatural theology, while the other has a natural theology as its foundation. The gain of Barthianism in European religious thought during the last twenty-five years has seemed to parallel the psychosis of fear and the prevalence of insecurity which finds refuge in authoritarian political philosophy. Liberalism, on the other hand, upholds an optimistic view of life, believing in progressive achievement through the scientific use of material resources. Many Barthians, critical toward humanistic, secular culture, forecast the doom of modern civilization and the reversion to a new dark age. Present suicidal events in the world tend to give credence to such prophecies and to point a finger of shame upon liberalism. The battle between these two opponents is no momentary skirmish; it signifies the fundamental tensions of a transitional period.

What does this situation have to do with students? Are they aware of the conflict? What does it mean for religious education and for student Christian work? Such questions form the background of this inquiry.

Many students meet various indirect influences of these orthodox tendencies. The recent articles in the *Christian Century* by thirty-four ministers upon "How My Mind Has Changed in the Past Decade," show preponderance of concern over the new theology. Interest and excited debate over the questions it raises are found in every theological seminary. Naturalists in education are on guard against a swing to supernaturalism. In these days when communication makes the world one family (a very ill-bred family!), religious and political philosophies of Europe find rootage in American fears, class unrest, unemployment, and economic insecurity. Indirectly the intellectual atmosphere surrounding students is involved in the subtle intermeshing of these forces and ideologies.

In more specific ways the student world is showing an interest in continental theology. Students, returning to the United States from European conferences, confess their ignorance and bewilderment in regard to the theology which they have encountered. As they ponder and study it, they ask: "Why do American students not know their Bibles? How does one discover the will of God

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with the assurance of a Barthian? Whence comes the contrast between American zeal for social reconstruction and the European distrust of all social activism?"

The *Christian Century* reports that the National Council of Methodist Youth in convention this last fall, keeping a firm hold on social and political radicalism, "at the same time declared their conviction that the Christian youth movement in this country has been 'secular and lacking in religious foundation.' To remedy this failing they voted that their convention should open each day with two hours of intensive Bible study. And this emphasis on Bible study is expected to be passed down to the youth organizations in local Methodist churches over the country. Leaders of the council attributed the change in program to the influence of the Amsterdam world youth conference."

Students at the Lake Geneva Y.M.C.A. conference this past summer were intrigued by the contrasting views debated at a main session between Dr. George A. Coe, leader for years in liberal religious education, and a Chicago minister, new enthusiast for Barth. The young men asked for more such sessions during their daily recreation periods. A "reformation" in Christian conferences to find students seeking recreation in the controversial ideas of Dewey and Barth!

Opposed to liberal Christianity and to liberalism in education, Barthianism stands today as a significant challenge to modern religion and education. In its scope of criticism lies the professional religious work among college students, for both the Christian Associations and the church-related religious programs have been children of liberal Christianity and the liberal movement in education.

LIBERAL CHRISTIANITY AND LIBERAL EDUCATION

One parent, liberal Christianity, has said that God is immanent in a law-abiding universe; that in the "manhood of the Master" one discovers the great Ethic for living; that all life has religious significance; that social reconstruction is a part of man's religious duty; that the church is an organizational unit established for the nurture of Christ-like personalities; and that the individual person, capable of development, is of inestimable worth.

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The other parent, liberal education, skeptical of religion and supernaturalism, has put its faith in man, nature, and the method of intelligence. It has utilized fully the scientific, empirical, and historical method. It has interpreted learning as a process in experience. The Student Christian movements, like good children, have used the vocabulary, methodology, and philosophy of their liberal parents.

ACCUSATIONS OF BARTHIANISM

Barthianism has not been pleased with either parent, nor with the children. Critically, it says that in identifying religious impulses with natural concerns, the divine purpose has been lost. It holds that with no eternal frame of reference, naturalism has degenerated into mechanism, secularism, materialism, cynicism. Witness the students whose shibboleth is Science and who can find no reconcilable place for God! Witness the ignorance of students about the Bible and the fundamental faiths of the Christian religion! Look at the thin social and religious message of the Student Christian Movement! Look at the student who measures life by money, success, prestige, pleasure, and who, in a crisis, has no courage and security of spirit or mind! These, it claims, are the carnage of liberalism. Man, arrogant over his power to conquer nature, thinking himself the "end" of creation, has reached the dizzy edge of emptiness.

Barthianism also opposes the idea of a church as an organization for fellowship and activity, "a social club which one joins as one joins any other man-made institution." It abhors the relativity of the liberal moral code; it cannot understand the logic which claims that man is free and self-determining.

Negation and criticism, one feels, possess Barthianism. In a sense that is undoubtedly true. The ills of society, the wrongs of humanism, and the doom of modern civilization pervade its literature. Barthianism is essentially a critique.

TENETS OF BARTHIANISM

Yet, Barthianism is more than that by far. It has a metaphysic of definite construction very different from that of modern liberalism. To attempt to give the theological tenets of Barthian-

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ism in one paragraph is almost sheer folly; and to classify as Barthian, without further delineation, different shadings of meaning of his so-called followers would be considered unfair to the point of heresy.

Barthianism, as a sort of Calvinistic revival, asserts the supreme authority of God. Though God is unknowable and indefinable, He is infinite, transcendent, supernatural, revealed to man through faith. Man, made in God's own image, is subject to God; but he is depraved and sinful and receives redemption only through the grace of God. Man discovers God's will by "listening" for the Word of God which is received individually by man as God speaks to him. The Word of God is not *the Bible* nor is *in* the Bible. The Bible is important but it is the secondary word of God, relating the experiences of men in and through whom God spoke His Word. The Bible is, therefore, not infallible and can be subjected to modern scientific and historical criticism. Jesus, as both human and divine, is a revelation of the Word of God. The Church is the "community of believers" in Jesus Christ, a spiritual fellowship of those seeking the Word of God. For Barthianism, the source of religious knowledge is revelation; the authority for religious truth is external to man—in God only. All dogma, all churches as either authoritarian organizations or as sociological institutions, all codes of ethics, all ecclesiastical orders and traditions are man-made—therefore irrelevant. Only the Godward elements in life are important. Hence, in spite of all man's efforts to improve society, the Kingdom of God cannot be brought to pass on earth. Man's ideas of progress and growth are illusions. The Kingdom of God is not encompassed by time and can only come, if at all, through the cataclysmic mercy of God.

IMPLICATIONS FOR STUDENT WORKERS

At once the student worker is confronted with the problem: What specifically are the concepts of education and religious education of Barthianism which challenge seriously the accepted philosophy of student religious work?

Education. In the Barthian pattern, with a concept of man as sinful and dependent entirely upon the will of God; with God,

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sovereign and separated from the natural order except as His supernatural power is revealed, education, rather than affecting the whole of life, becomes limited to certain specific areas of life. Education, dealing with culture, with deliberative and purposive learning, with values, norms, and ideas, is considered necessary but purely a factor of human events. The best methodology and scientific procedures are recommended, provided one does not make the error of placing method, reason, and man's power upon a holy pedestal. To deify man and education has been the curse of humanism. These must be seen in the right perspective as only worldly procedures. Education is secular and therefore of secondary importance. Beyond education lies the supreme reality and end of man—faith in the Word of God.

Barth is more rigid than are Brunner and Homrighausen in his dichotomy between the secular world and the "other" world of faith and revelation. Yet it seems that even with the variations in their metaphysic, from both points of view a complete separation of life into two camps is inevitable—religion as a matter of faith and education as a matter of mere human concern, the one divine and the other mundane.

Barthianism has criticised modern education for its secularism, for its indifference to religious values, and the consequent separation of religion from education. But the Barthian conception of education, it seems to me, makes for an equally dangerous division; it does not logically permit the interfusion of education and religious values which it desires. This kind of education could conceivably with impunity become wholly secular; in fact, it would have to remain worldly. All the newer attempts in education at seeing unity in life would be replaced by a dualism of the natural and the supernatural.

Religious Education. Barthianism is even more severe upon religious education. "Religious education," wrongly named, is not religious, for it is merely another human offshoot. Protestant religious education is absorbed in liberalism, has become an "emotionalized social education," and is influenced by the Dewey idea of "religious attitude" in which the "beyond element is swallowed up in the present experience." It is "a deadly poison that is falsifying the faith, selling the distinctive realities of the faith [234]

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out to mere 'character education' which aims to make a moral and decent person with some aesthetic appreciations and idealistic thoughts."

What will be the religious instruction of Barthianism? Two related but differing points of view present themselves. One view is held by the Barth-Brunner wing; the other by Homrighausen. Barth and Brunner have reached no satisfactory terminology for their idea of religious training. Although they fall back upon the term "religious instruction," they admit that it cannot be instruction, for that is nothing more than human education. Neither can it be indoctrination, for that assumes creeds and dogmas, none of which men will claim as part of their theology. It cannot be learning in the process of experience, for that is the point of view of liberal education. In an effort to interpret what the Barthian "religious instruction" will be, we realize that it must deal with the Word of God and yet the Word of God is not of itself found *in* the Bible nor in any textual source. Surely it will mean Bible study but such study is only a hint about the Word of God. Faith and revelation are the only stuff with which this nameless child who used to be called "religious education" can deal. Yet, one cannot study revelation. God speaks to man; one listens. If "listening" for the divine will is religious education, then it is a new type for which we have no vocabulary. We conclude then: the truths of religion are revealed; they are not taught. Revelation, granted in God's own time, is not subject to human description or control. Religious education will therefore either cease to exist; or it will have to continue with a limited function, being content to expose students to its only two intermediary sources, the Bible and the Church. Even in this case, it will have to assume a new "dimension," a God-consciousness. No longer the human perspective of man growing to moral righteousness through his own well-doing! No longer a humanizing of God and a deifying of man! "Beyond tragedy," "beyond humanism," beyond education, beyond man is God with a divine purpose. The Bible and the Church, from this first point of view, are hints of the revelatory Divine Purpose.

On the other hand, Dr. Homrighausen believes in religious education—provided it "concerns itself with the ultimate nature of

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man and the metaphysical reality: God." In metaphysical perspective he agrees with Barth and Brunner. He considers religious education to be a function of the Church. But he differs from them when he says: "Christianity must have forms. Without creeds, tradition, theology, worship and official organization it is impossible to preserve or even have a Christian faith." This brings in a body of content, but upon the level of indoctrination.

Place of the Bible. In a unique way the Barthian influence would make the Bible more central than it has been in the modern religious education movement. Stress would be laid upon meditative *Bible reading* as a means of discovering the Word and Will of God. *Bible study* would be necessary, but not the final focus. The primary purpose for Bible reading would be inspirational—to attain the judgments of God upon men and to seek His sovereign, revealed will; while the purpose for Bible study would be to concentrate on facts and interpretations or on such "secondary matters as the study of human relationships in the Bible, its literature, ethics, and biography. Because the Bible is a compilation of words and not the divine Word of God, modern criticism is considered highly valuable. God revealed Himself to men in years past as recorded in the Bible. God reveals Himself to men today. His revelation is not bound by history, so the Bible is not infallible nor the only proof of His revelation.

Place of the Church. So also the meaning of the Church is given new significance. "Religious instruction is the action of the Church." Through it God reveals Himself to man. But for most Barthian followers the Church is not a functional organization as the Protestant Church; nor is it a vast human hierarchy as the Catholic Church. It is first a "community of believers"—a spiritual essence. Second, it may be a congregation of worshippers, but not in an institutional sense.

Certainly this is miles away from the modern institutional church. By this conception the Church would not depend upon working within the life of society. It would discount numbers, buildings, property, activities. It would emphasize spirituality. One does not belong to it. So outwardly simple is this church concept that the modern mind can hardly grasp its connotations. Does it not perhaps mean a very small select group of folk whose

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orbit of concern is listening for the will of God? whose lives are very much centered toward further discovery of the "Divine Other"? May the Church not be a resanctified "cell" of loyal believers, hard-shelled against the conflicts which the world presents?

Place of the Student Christian Associations and the Church Student Groups. In light of the educational programs carried on by the Christian Associations, it would seem that, in spite of the apparent adjustments made between Barthianism and the European Student Christian Movements, Barthian thought in America considers the Christian Associations as valuable sociological institutions. Their work on the human level is *relevant*. But as a means for finding a God-centered ideal they are *irrelevant*. As an avenue for religious education they are illusory. The very names "Student Christian Movement" and "Student Christian Association" are anathema. "Association" and "Movement" each imply human motivation. And how can they claim to be Christian when functioning only on the human level?

The Church as generally conceived and its student programs suffer an additional and more severe accusation from Barthianism. The Church plays the hypocrite by not being what it claims to be. Its divine content is gone; its emphasis is social activism; its program is actually educational and not religious. Hence it too is secular and not divine.

With the new concept of the Church advocated by Barthianism, church-related student groups on campuses, if "converted" and shot through with the living faith in God (not divided by denominations), would be the only groups within the present student Christian program that could rightfully claim the name of Christian.

A direct severing of connections between the present Christian Associations and the church groups would result. Gone would be the dreams of a united student Christian movement of the two types of organizations. Drastic would be the changes organizationally and philosophically in each group.

Christian Student Programs. Let us guess at what might happen to a few typical elements in the student Christian programs; namely, discussion groups, groups interested in active social

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service and economic justice, Bible study groups, and inner fellowship groups.

Discussion groups, for the purpose of argument or the exchange of views upon general problems in life, might find place but as a secular matter. In a religious program where faith is the central factor, there would be no reason for such discussion of differing views.

Social action would be part of one's Christian duty, but it would have to be accepted as human effort and therefore futile in the end. A deeper meaning of faith would need to be discovered to overcome the "thinness" of social activism for which student programs are greatly criticized. Down with empty humanitarianism and social betterment! Back to more reliance on basic religious resources! Such would be the cry.

Bible study, with the special Godward perspective of Barthianism, and Bible meditation to discover individually the will of God would be a vitalized part of student programs. It would mean not just cultural appreciation, not talking about life-meanings, but painstaking grasp of the priority of God in the penetrating truths of the Bible.

A new understanding of community and shared fellowship would result. In inner fellowships for prayer and for confession of faith, there might come religious expressions out of the past adapted somewhat to the present: commitments to the will of God; a rebirth of quiet evangelization; a new missionary proclaiming of the Christian message. Campus religious work would find its vitality through the Church, conceived not as denominations but as an ecumenical unit fostered by the "community of believers."

AMERICA AND BARTHIANISM

Will this Barthian trend be accepted in America and on American campuses? This is a natural question to be asked. The adoption of such a form of continental theology would seem to be foreign to our established mode of thought and life in which progress and scientific accomplishment have played such a vital part. We recognize that it expresses the mellowed concerns of an older and more discouraged nation than our own. For these reasons, I cannot see that Barthianism will receive an open-hearted [238]

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welcome among American religious leaders. But so strong is the movement and so incisive is its critique of modern ills that surely it will make some impact and cause some modification of our present religious thinking which in turn will affect student Christian work.

DANGERS OF BARTHIANISM FOR STUDENTS

As a religious worker with students, committed to Christianity, I would look with great misgiving upon a swing to Barthianism as a philosophical vogue. Students would probably never be able to bridge the gap between the relevant matters of faith and the irrelevant concerns of education. Realistic students, willing to look at life frankly and seriously, would find such views of life too theological. They would likely take either extreme: becoming either smug, self-sufficient, scientific secularists or submissive religionists of cynical stamp accepting the world as tragic and trusting only in God's cataclysmic power. For students this state of affairs would be disastrous because: it contradicts too decidedly the positive values of humanism and modernism; it stresses the crisis outlook and the depression psychosis which leads to desperation rather than to religious sanity; it tends to make religion an escape; it fails to utilize the forces within nature and society which, of themselves not sufficient, are part of the matrix of religious living; it leads to hopeless ambiguity of terms and meanings; and in its search for reality, it becomes unrealistic by being lost in supernaturalism. Its separation of man from God, of the sacred from the secular, of reason from faith, of the individual gospel from the social gospel seems indicative of a series of opposites never to be harmonized. It stands as a "house divided against itself."

VALUES OF BARTHIAN INFLUENCE

But Barthianism does have a decided value, especially in that it, along with other reactionary trends, has provided a "polar tension" with liberalism. It has made liberalism wake up to the necessity of cleaning its house intellectually and of bringing its spiritual furniture out of the attic. As the gadfly to Socrates was the gadfly to the state so is Barthianism a gadfly to liberalism.

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For Christian work on the campus, therefore, I welcome the challenge of Barthianism as an antithesis to liberalism from which may come a synthesis without the loss of the fine heritage of liberal Christianity. Briefly, I shall point out several differences which seem to me to be needed which may come through the influence of Barthianism: first, in the philosophy of student Christian work; second, in the purposes of Christian leaders; and third, in the activities included within student programs.

Philosophy of Student Christian Work. Student Christian work on the campus must rediscover what it stands for. It will need to see reality inclusively; its humanistic elements discovered by reason and experience; its religious phases understood in the light of faith. Most necessary are functional and affirmatory reinterpretations of this faith so that students may find an adequate religious philosophy—one to satisfy their hunger for definiteness, purpose, and enthusiastic drive in personal life plans. This faith will seek to give unity and meaning to life because it recognizes God as supra-human as well as revealed within nature and human life. This faith will fulfil man's need of personal fellowship with God; yet it will keep high regard for man as a co-worker with God. It will realize that students cannot be satisfied with a passive Christianity; they must experience it actively in all areas of life. For this reason and for the sake of unity it is crucial that a happy companionship be established between education and Christian student work.

Purposes of Christian Leaders. Religious leaders among college students face a stupendous task in the rediscovery of these values. Such discovery must first be a personal one. The leader must have: a knowledge of the philosophic principles of the Christian faith; the practice of self-discipline rooted in religious conviction; a faith that comes to earth in the concreteness of living; and ability to exemplify that faith by the force of personality rather than by precept. Upon this foundation must be built the superstructure of scientific methodology and intellectual awareness of the contributions of the modern age.

Student Activities. Student activities will reflect a greater seriousness on the part of students. There will be less unrelatedness of activities. Rather than a mere "doing" there will be the

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check of the question "Why?" This will not mean giving up the ideal of personality development but it will mean the selection of elements that are of primary importance and the weeding out of others. It seems to me that in student programs we shall see a new emphasis on the following features: (1) groups interested in the fundamental faiths embodied in Christianity, approached not in theological terms but as principles of living; (2) study of the Bible for more complete understanding of its religious meaning; (3) fellowship groups for the personal sharing in community of beliefs and for development of religious disciplines; (4) study of the place and meaning of the Church; (5) continued social action but with an attempt to have it more purposeful.

"We will be building temples still undone." Christian students of America can still sing this song, for they will still believe in progressive achievements toward the Kingdom of God. But more realistically they will join in spirit with their European friends in the knowledge that they cannot do it alone.



RUSSELL SAGE CHAPEL, NORTHFIELD SEMINARY, E. NORTHFIELD, MASS.

The Education Which Gives True Freedom*

BY CONRAD BERGENDOFF

THE idea of freedom has long been associated with higher education. A great part of college and university training goes under the name of liberal arts. Liberal, as we all know, has something to do with the word liberty, but just what it means in connection with "arts" may not be so familiar. In tracing back the meaning of the phrase, I find that the subjects which we ordinarily call the liberal arts, such as grammar, logic, mathematics, and so forth, were subjects worthy of a freeman. Now a freeman in the Middle Ages was opposed to the serf, who was bound in his work and duties to his lord. Education in rhetoric, music, philosophy, was not for the serf, who had to spend his days in manual labor. He might be a skilled laborer. But the mechanical arts were not on the same level as the liberal arts. These latter, we might say, were befitting the gentleman; he had leisure and opportunity for the liberal arts, the studies proper for a freeman.

Evidently there was something aristocratic in that way of looking upon education. One had to have a measure of political freedom in order to have a liberal education. In the majority of cases your freedom depended on your birth. Depending upon into what class of society you were born, you were free or you were bound. And education was the privilege of the freeman.

A good portion of modern history is nothing else than the story of how political freedom has been extended, so that whereas it was once the privilege of the few, it has now become the possession of the many. The right to vote, that is, to have a share in ordering the common life, has, at least in our country, come to be thought of as a right that belongs to every one but minors and criminals. If a liberal education is the privilege of freemen and women, then, in a land of the free, it is the privilege of all citizens. Political

* Delivered as a Baccalaureate sermon June 4, 1939, by the president of Augustana College and Theological Seminary, Rock Island, Ill.

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freedom would seem to be a guarantee of a liberal education, the education which belongs to the freeman.

LIMITATION OF POLITICAL FREEDOM

In recent decades, however, we have begun to discover that freedom in the political sense hasn't given all that was expected. Bondage still remains widespread. Our textbooks are full of descriptions of serfdom which we call economic. The right to vote seems not to have meant a great deal in an industrial society. Our lords may not live in a manor house on yonder hill, and our sphere may not be a piece of ground which we are to cultivate all our days for his benefit. But the modern lords are no less tyrannical, and we find ourselves involved in economic circles from which there is no escape. A recent social study has reached the conclusion that in America, as in medieval Europe, the career of the child is determined in the majority of cases by the occupation and income of the father. The unskilled laborer has a large family and his children, deprived of opportunity, become unskilled laborers who marry early, have many children, who again repeat the circle.

No wonder that the thought of our times is economic in character, and a majority of college students incline to economic studies. Freedom in our day is thought of in terms of employment, wages, associations to control legislation. Political freedom has become subordinate to economic freedom. Professor Laski bluntly admits that freedom is a function of power (*Encyclopedia of Social Sciences*). They are free who have the ability to resist the encroachments of others. The older notion that all men are born free is not much stressed nowadays. For it is claimed that as long as men are born unequal in privileges freedom as an inalienable right is discounted. You have the right to be free, yes, but you must be able to maintain that right against others who also want freedom for their desires, and so the struggle is on for the defense of your liberties. Freedom belongs to those strong enough to exert their claims.

RELIGIOUS INDIFFERENCE AND FREEDOM

You may feel that we are getting far away from any religious theme in this consideration of freedom. But no further

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than the thought of the times has gone. For instance, religious freedom, which has been one of the great mottoes of modern history, is acknowledged by economists to be so freely granted because of religious indifference. When the energies are all devoted to the acquiring of the material possessions of the world, we give to those who want it the freedom to worship much as we give a toy to children—the toy isn't worth much except to the child. But once let religion lift its voice against the selfishness and greed, or threaten to retard the purposes of the State, then the Church may expect exactly the kind of treatment it is now receiving in Russia and Germany. The modern State demands a freedom for itself, without giving account to any higher power, and has invented for itself the designation, "supreme sovereignty," which brooks no interference. But let us not forget that the modern state is made up of modern men and women. What the state as such demands, is ultimately what its citizens demand. The contributing factors are many, but the result is one—today men and women want freedom to live their own lives without any restraint from without. They want to be free to get what they want, and they want no one to tell them what they should want. And education itself is popularly thought of as a means to help you get what you want. That education is most profitable which helps you get what you want most painlessly and rapidly.

Let us be prepared, therefore, for many a supercilious look and shrug of shoulder when we dare inject into the mad and selfish maelstrom of our day the word of Jesus Christ, as He speaks of another kind of freedom. According to St. Luke those were the opening words of His earthly ministry, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

I hope that I know sufficient history to escape the charge that I underestimate the great movements of human freedom when I claim that all of them are secondary to the kind of deliverance and liberty of which Jesus Christ spoke. Yes, the French revolution did accomplish something in the struggle for individual liberty. And the American revolution did make possible a new

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chapter in the history of the rights of man. And surely the emancipation of the slaves was a signal achievement of the nineteenth century. But none of them singly nor all of them collectively have established peace on earth and good-will among men. They did achieve a certain freedom *from* something. Their incompleteness is evident in what the freedom was *for*. Public opinion in a democracy can be as tyrannical as an absolute monarch. The emancipated slaves found often that their freedom was an empty gift. It is possible, as the Lord suggested, that the house swept clean of some evils may be the more open for worse spirits that come to inhabit it.

FREEDOM CONDITIONED BY PURPOSE

Freedom can never be greater than the purpose for which it is used. Some freedoms are but an exchange of servilities. Freedom from the Versailles Treaty and for Hitler to us seems a dubious gain, as does the freedom of Russians from the Tsar and for Stalin. Likewise emancipation from feudal barons in order that one may support industrial overlords has led some to pessimism. The tragedy of much of human endeavor is that we get what we really want. We want to be free, but deeper, we want to be free for small, selfish, temporary ends. Our lusts, or pleasures, St. James tells us, are really the objects of our prayer. We wish freedom for what become other captivities.

The message of Christ proclaims a freedom which is more than political, or social, or economic. For His freedom is one that delivers us from false allegiances and futile loyalties and establishes a relationship to that truth which makes men eternally free. There is no more blasphemous fallacy than that proclaimed by some that freedom consists in freedom from God. That I think is close to being the sin against the Holy Spirit which is unforgivable. True freedom is the right relationship of the soul of man to the highest of all authorities. No man is free until he has been delivered out of the captivity of false gods and placed in the service of the true God. I am free when He gives me the power to do His will. All talk of freedom which disregards man's relationship to his God is so much verbiage, be it ever so gilded and ever so profound. Christ came to save men from their own delusions about freedom.

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It was a proud group of highly educated men who on one occasion criticized severely the words of Jesus about freedom. "We be Abraham's seed," they proclaimed haughtily, "and were never in bondage to any man: how sayest thou, Ye shall be made free?" I can imagine very easily certain groups in Europe and in America who in similar tones assert, "We are sons and daughters of a free people. We were never in bondage to any one. What is this, the Church's talk, about freedom?" The answer of Jesus in our day, would be no different from what it was in an earlier time, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

This is the context of those famous words, oft quoted in university mottoes and circles, "Ye shall know the truth and the truth shall make you free." The saying concerning sin and the bondage of sin is forgotten or neglected, but the word about the liberating power of truth is remembered. Only truth has come to mean something less than Jesus meant when He used the word. The truth which makes man free is, to Him, the Word which makes men the children of God, placing them in a relationship which Luther well described as one of fear, love, and trust, toward their Father. Instead, Jesus went on to say, they preferred another father, another authority, whose very essence was deceit, the father of all lies. Men are truly free when they are as sons of the heavenly Father, having no greater desire than to fulfil His will and live under Him in His kingdom in all the experiences of life. The truth that makes men free is the Word of Christ by which slaves of sin are freemen in the kingdom.

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To free men and free women of this kind there is an education possible which is in the highest sense liberal. Higher education well befits the Christian freeman. For its essence is to relate all knowledge to Him Who emancipates from idolatry, superstition, and error. Christian liberal arts has not the answer to all the problems of the universe, but it will not leave on the throne of authority some blind mechanical force, or some idol known as Luck or Fate or Chance. Christian social studies recognize as much as any the complexities and perplexities of modern life, but they

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refuse to acknowledge force, and selfishness, and human pride as the ultimate victors in the social process. All the arts and all the sciences are of interest to the Christian, but he knows by faith and through experience a Person Whose grace gives meaning to art and Whose power can put the sciences to a right use. It was Christianity that freed the barbarian nations of Europe from their grievance and superstitions and hostilities. Anti-Christian forces today would return Europe to its ancient ignorance, heathen cults, and nationalist isolation. Only the redemptive Word of Christ is able again to give men and nations new purposes for which to live and so bring in a greater measure of freedom.

The education which becomes men and women whose freedom is in Christ is one which fits them to serve their generation by resisting the forces of corruption and decay and by contributing to the well-being of their fellow-men.

Freedom, one thinker has asserted, is the courage to resist. He was thinking rather of the resistance of those who wish to maintain their privileges and possessions. But in a Christian sense too, liberty is courage to resist. Not *that* man is free who yields to every temptation and opposes every authority, but he who, in devotion to the Author of Truth, opposes every force which would enslave and degrade men, women, or children. That education is high education which fits men to struggle against overwhelming odds in order to save mankind from princes of deceit.

FREEDOM AN ACHIEVEMENT

Compare, too, the conception of liberty entertained by the selfish society which thinks of freedom as a struggle to maintain one's rights with that conception of a Christian's freedom which Luther classically described in his "Treatise on Christian Liberty"! This, said Luther, is how the Christian ought to think: "My God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy, so that henceforth I need nothing whatever except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will, do all things which I know are pleasing and acceptable to such a Father, Who

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has overwhelmed me with His inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered Himself to me: I will do nothing in this life except what I see is necessary, profitable and salutary to my neighbor, since through faith I have an abundance of all good things in Christ."

Liberty may be an inalienable right of man, but it is not a gift that is his at birth for all coming years. Man has freedom only through struggle, sacrifice, even death. Every phase of human experience gives abundant proof of this. In the realm of personal life there is freedom only because Christ has won it in a superhuman combat with all the forces of dark deceit. In the relationship of faith man may taste the fruits of His victory and armed by His Spirit maintain his freedom against enslaving forces in our contemporary world. And as Christ has come to deliver the captives, we are to be Christs to our generation, "healing the broken-hearted, recovering sight to the blind, setting at liberty them that are bruised." To the extent that the graduates of our colleges perform that kind of a service, thus testifying to the emancipating power of the truth that is in Christ, to that extent their education has done more than to fit them to contend for selfish privileges. It has fitted them to acquire grace and power and wisdom becoming Christian freemen, and has made them liberating agencies in a world of bondage. Go, then, and to a world fast losing its liberties, proclaim the Truth Who is the source of all enduring freedom.

What Toronto Meant to Students

FROM December 27, 1939, to January 1, 1940, a consultative conference on the World Mission of Christianity was held at Toronto University, Toronto, Ontario, Canada. Called by the Student Volunteer Movement, in cooperation with the National Intercollegiate Christian Council and the National Commission on University Work of the Council of Church Boards of Education, the conference was attended by approximately four hundred campus and conference leaders with fifteen different countries being represented.

Four students were asked to write down their impressions of the conference and its meaning to them. These are the replies.

I. Fellowship and Obligation

BY MARJORIE JACOBY
Miami University

ONE of my discoveries at the Toronto Conference was the reality of a living, world-wide Christian fellowship. Although the group represented a diversity of nationalities, races, and customs, there was one central influence permeating the whole and creating unity out of what otherwise would have been chaos. This influence was the personal faith, the personal commitment to Christ, on the part of the delegates and leaders.

Especially was this fellowship made vivid to me on the return trip from Toronto, when a party of twenty students, including representatives from China, Korea, Spain, and the Philippine Islands viewed Niagara Falls in its mid-winter beauty. Being able to share such an experience revealed the essential truth that human nature, fundamentally, is the same the world over, that all human beings, regardless of creed, language, color, or nationality, have similar desires, joys, sorrows, and ambitions in life, and that differences in customs and manners of living are the results of social heritage only.

After such an experience as this, racial prejudices simply cannot thrive and develop; they die a natural death along with other

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childish conceptions. How could we permit racial discriminations to remain unchallenged when we have personally known individuals of these races who are superior in intelligence, in service, and in their understanding of Christianity to the average American? If only this spirit of the conference could be universally diffused, a valuable step would be taken in overcoming racial barriers and in working towards world peace.

In addition to the realization of a vital Christian fellowship, the conference presented a complete picture of the diverse needs of humanity and the world task of Christianity in meeting these needs. Again the delegates emphasized personal faith for the first requirement, just as one Negro remarked, "We need to surrender ourselves to God before striving to serve others." We students were thus challenged to realize that the world mission, with Christ at the center as the fundamental answer to the world's problems, is not merely an "extra-curricular" activity, but is the very heart and essence of the church's task. We can probably never send enough ministers, teachers, and doctors, nor train enough leaders, but we can show the way; we can be *pioneers in every field of human need*.

One other memorable contribution of the conference was the emphasis on the ecumenical movement, striving for a *universal* and *united* church. In the same way that personal faith served to create a harmonious unity of spirit and purpose during the conference, such a church would be a dominant factor in influencing a successful international order.

Thus, I find that the conference has led me to realize the reality of a vital Christian fellowship, the obligation of Christianity to meet the world's needs, and the necessity of church unity. As one student aptly expressed herself: "We are youth called to adventure with God to create a new world. Let us join in the dedication of ourselves to build into reality the dream that in this place has come to us."

II. "And Youth Shall Lead Them . . ."

By WILLIAM A. DUDDE

Lutheran Theological Seminary, Philadelphia

TO me, Toronto meant a task for the world's Christian youth. As I reluctantly descended from the Mount of Transfiguration that was Toronto and set my vision toward the plain, out of the gradual sifting and sorting of Toronto's treasures merged a motto—"And Youth Shall Lead Them." In my mind, that is the corollary which 450 Christian students wrote to the superscription that during the conference had blazed over the rostrum of the University of Toronto's Convocation Hall. "That All May Be One" (*Ut Omnes Unum Sint*) was the challenging motto which the World's Student Christian Federation had given the Toronto conference. If those words might be called the watchword of ecumenism, then I would propose the daring statement, "And Youth Shall Lead Them," as the watchword of *youth ecumenism* in the Christian Church.

By its very nature, the Toronto Consultative Conference, bringing together a select group of North America's student Christian population, was youth-conscious. Although its task was one that concerned the whole adult Christian Church, yet there were certain qualities which youth in particular could contribute to the World Mission of Christianity. The conference leaders sought to foster and encourage these youth characteristics in order that the student movements might make their unique offering to world ecumenism. But why the bold declaration, "Youth shall lead them?" Isn't that an overstatement? In one sense, it is. The Christian movement today, more than ever before, requires mature leadership. Its plan of battle for the twentieth century must be based upon a minute appraisal of the successes and failures of the past. The guidance of experienced elders can never be ignored. Yet there is something vital that youth alone can offer.

Youth contributes *idealism*. The World Mission requires idealism, for its Leader, Jesus Christ, is an ideal real Person. The Christian strives to live an ideal, Christlike life and to establish a World Christian Community—an ideal society. Only idealistic youth, unhardened by the bitter buffetings of the world, could

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adopt such a motto as that of the Student Volunteer Movement: "The evangelization of the world in this generation."

Youth also contributes *enthusiasm*. Whatever cause he adopts, it grips his whole life and carries him away with it. He will devote his untiring energies for the right as he sees it, and he never knows defeat. Who but youth would walk a thousand miles over snow-covered mountains and live in mud dugouts to complete an education as the students of China are doing?

Finally, youth contributes *initiative*. He is willing to try what is new and different and succeed where others have not dared to explore. Youth doesn't know it can't be done, so he does it. He surveys the traditional methods of doing things, and then he develops new modes to supplement and supplant the old.

But youth needs education. In the colleges and universities today are the future leaders of the Christian movement, but Christian higher education still remains a privilege for the minority. Further, of the hundreds of thousands of college students in North America, less than 500 were able to receive the broader outlook and richer knowledge of Christianity which Toronto gave, by direct attendance. And those who did get to Toronto saw an overwhelming need for more enlightenment on the World Mission.

Yet, Toronto seemed to say to me, "And Youth Shall Lead Them . . ."

III. A New Sense of Missions

By RACHEL STEPHENSON
Nebraska Wesleyan University

DR. T. Z. KOO, eminent Chinese leader, spent Christmas eve in the tropics of China and New Year's Eve in the snows of Canada. While flying over that expanse of water and land, he marveled at modern science which brought nations next door to each other. Then, he thought of the mechanism in which he was flying; it was carrying him on a mission of good will while airplanes in other parts of the world were being used on missions of ill will.

He is as much a missionary to America as Dr. E. Stanley Jones and Dr. Albert Schweitzer are to India and Africa. That came [252]

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as a revelation to many of us students at the Christian Student Conference at Toronto University. Previously, we had thought of missions mainly as an output from this country rather than as a reciprocal process as it is in reality.

The conviction came that if we will but emphasize most strongly those things we have in common, rather than those factors that divide us, then will the Kingdom come that much sooner. For "underneath I am just like you" says "The Person in a Different Skin," the title of a recent poem by Percy R. Hayward.

"Ut Omnes Unum Sint"—that all may be one—was the motto and challenge that faced us students at each of the general and plenary sessions. The twenty-two seminar groups convened twice daily, and discussed the previously studied syllabus on "The World Mission of Christianity, Today and Tomorrow."

What did Toronto mean to me? In the first place, I was sold on missions as were the other conferees. You know that missions are not one of the "musts" among the campus intelligentsia. Yet, when those delegates returned to their local situations, you may be assured that in a small nucleus of students, the seed of the world mission of Christianity is taking root. Our present task is to keep it growing.

Secondly, my American conceit was often pricked before my return to "the States," as the Canadians say. On New Year's Eve when the various nationals presented a skit or dance in native dress, or sang in their own tongue, and when we shared experiences between sessions and during seminar discussions, a bit of their culture and the things they love seeped into our hearts and developed an appreciation and understanding of them. They look to us for guidance and leadership, yes, but they can teach us much in humbleness, contriteness, and patience.

Lastly, the more I contact the leaders of our great churches and the missionaries who serve Him, the greater grows my admiration for them all. They are surely colleagues and friendly helpers in the upbuilding of the life of us in the home field as well as of those in the younger indigenous churches.

Just as T. Z. Koo, Robert C. Mackie, Paul Harrison, Kenneth S. Latourette and the many others, continue on their missions of good will, likewise were we inspired to share the task by helping

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build "bridges of Christian understanding and cooperation between classes, races, and nations."

IV. Practical and Profound

BY HANSON HWANG
Crozer Theological Seminary

IN the last general session of the seminar, a student from Queens University wrote a note to the leader, asking her to read it before the audience. It runs somewhat as follows:

"We are very grateful for the contribution given by the Negro delegation in the Conference. We want to express our appreciation to them."

Edward was born in China. His parents have been there as missionaries for many years. He is now a Junior in medical college. I had the privilege and honor to be his roommate during the Conference.

"Five years from now," said he, "I will go back to China as a missionary."

"Certainly, Ed," said I, "You will be welcomed. I hope, by that time, you will be an exchange missionary from China."

The expression, "I am not a theologian. I am a pastor," received a great response of laughter as well as admiration, when Pastor Wang of Peiping said it. I liked the Conference because its expression was simple and yet, its meaning so profound. Its emphasis was on the Message, not so much on the Messenger which would lead to controversies over terminology and theology. Practicality was one of the specific features of the Conference. Intelligence rather than emotion was another.

"The World Mission of Christianity" was the theme of the Conference. What is the world's need today and tomorrow? The types of missionary service needed in the next ten years were outlined as agricultural, educational, "business," evangelistic, medical, and "social service" missionaries. All these should be incarnated with God's spirit and Christ's personality.

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"Can we visualize the general outlines of a strategy for the World Mission in the next decade?" This is rather an encouraging consideration. For myself, I visualize that there will be an Anti-Christianity Movement in the next decade, *IF* we are not equipped with full commitment to our belief, accompanied by action. The danger is not from without but from within.

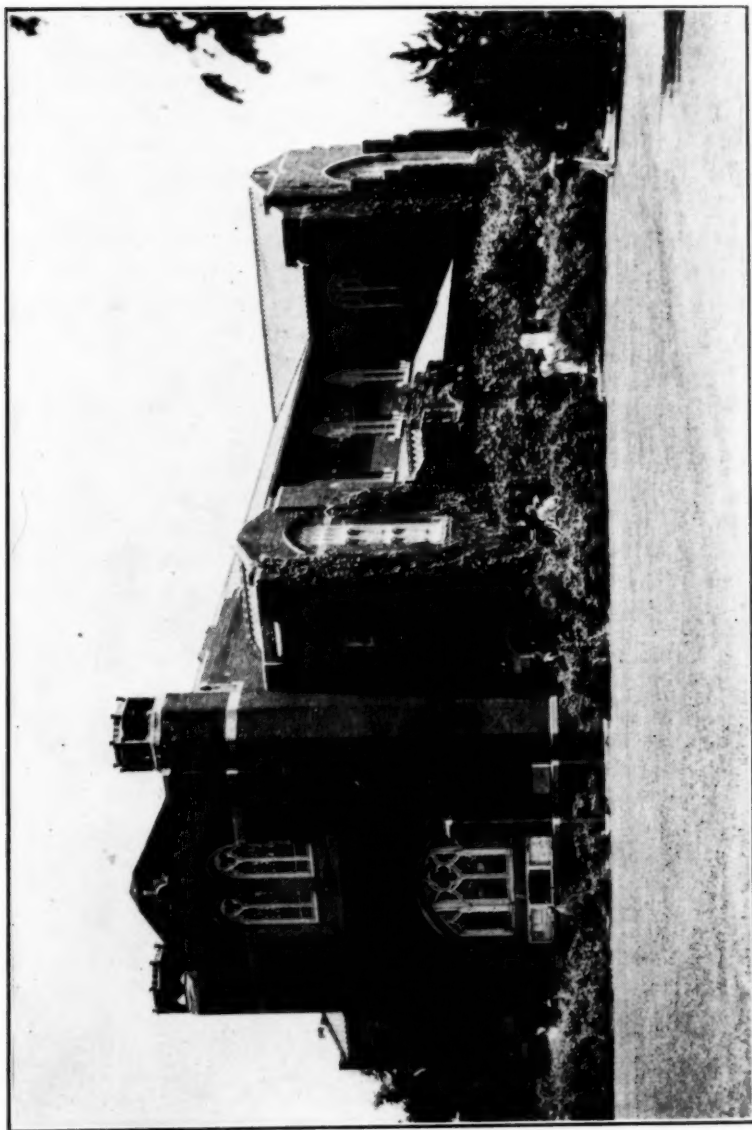
I received a Circular Letter a few weeks ago. It was the result of a gathering at Niagara Falls where some "Torontoists" happened to meet at a restaurant. This group represents nationals from U. S. A., Spain, Korea, and China. It was a gala night. We joyously sang:

You can't go to heaven
With the old Chevrolet.
That dog-gone crate
Won't pass the gate. . . .

The spirit of the Toronto Conference was well interpreted by the use of the hymnals. It is a spiritual inspiration rather than an evangelistic enthusiasm alone. The missionary enterprise is no longer derived from the motive of pity, but of love and of duty. A new era of Christianity is just begun!

The hymn book which was adopted for the Conference is "Hymns For Worship," published by the Association Press, 1939. It is worthwhile to be recommended here.

Last, but not least, while I try to evaluate the Conference, I whisper to myself: "How much have I shared in it?"



BROWN CHAPEL, MUSKINGUM COLLEGE, NEW CONCORD, OHIO

Trends in Christian Work with Students

I. Northern Baptist Convention

By FRANK W. PADELFORD
Executive Secretary, Board of Education

THE Board of Education of the Northern Baptist Convention was organized in 1912. One of the tasks assigned it was "the development of ministries to students in other than Baptist institutions." At three universities, those of Wisconsin, Michigan and Illinois, such ministry had already been inaugurated by local organizations. Convinced of the importance of such service to its students the Board immediately began the development of its University Pastor work. This service is now rendered in more than forty-five schools and colleges. Some of it is in schools belonging to the denomination but most of it is in state or other large independent institutions. It is our conviction that the denominational colleges should maintain adequate religious programs of their own.

Our workers are divided into three groups, University Pastors and Student Secretaries, Pastors of Local Churches, and Joint Representatives. Where the number of Baptist students is sufficiently large we place a University Pastor or in some cases a Student Secretary to give full time to the work, the difference between the two being that the University Pastor is an ordained man. Where the number of students does not warrant full time service we cooperate with the local churches in the college towns and make appropriations for the pastors' salaries or for the development of their student work. Wherever possible we welcome the opportunity of uniting with other denominations in employing Joint Representatives. At present we are cooperating at eight different universities. We believe in this joint work most heartily.

This work with students is under the direction of the Executive Secretary of the Board and his associate. At present we have

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one Student Secretary on our staff who devotes her entire time to visiting the schools and colleges and counseling with our workers. When times were better we had three Student Secretaries. We wish that we had three now, for our theory of the work requires frequent visitation.

Our theory is that the University Pastor is a "man who lives in a house by the side of the road and is a friend to every" student. We lay special emphasis therefore upon the pastoral ministry of these people. They are expected to do a large amount of pastoral visiting, as we believe that it is through the personal contact that the largest service is rendered.

We believe that the pastor's home is his most important instrument of helpfulness. We do not expect our men to treat their homes as club houses, in fact we caution them against it, but we do urge them to keep the "latch string on the outside" and to make the students feel that they are welcome at any time. To this end the denomination has erected or purchased homes for as many of its University Pastors as possible. We maintain no student dormitories. They do not comport to our theory of work.

Aside from these two lines we lay down no other directions for our university workers. Our theory is that there are no two campuses alike and therefore that no two programs can be alike. We instruct our people to work out their own programs and to fit them to the peculiarities of their own campus. We believe that they appreciate this freedom and the confidence which we place in them. Our secretaries visit them from time to time, not to check up on them but to counsel with them. We studiously avoid giving the impression that we think of ourselves as their directors or bosses, but as their fellow workers. This accounts for the long terms of service of our workers, sometimes covering their whole lives. They make reports to us at the close of each year, largely for their own benefit, but we do not require them oftener, though our correspondence is frequent.

About every three years we hold national conferences which our workers are expected to attend. These last three or four days. In informal discussions we go over our plans and programs and seek to evaluate the same and we seek to discover the changing attitudes of students and the new programs necessitated thereby. Our people look forward with eagerness to these gatherings.

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We have never attempted to organize a national denominational student federation, though we recognize the value of such. The independent type of our denominational organization does not lead in that direction, and we have preferred to lay our emphasis on the interdenominational student organization for the sake of the larger fellowship which we think that our students would enjoy.

It is impossible to state how much the denomination is spending on this student work, for in most cases the state organizations and the local churches bear part of the cost. The denomination is probably spending about \$75,000 per year of which the Board of Education appropriates about \$40,000. Before the depression began the Board was spending more each year but in 1932 it became necessary to reduce all appropriations and salaries by ten per cent. We are very glad that this did not result in closing down any piece of work, nor reducing our number of workers. The Board believes in the importance of personnel service and that of the various types of work assigned to us none exceed in importance this ministry to our young people who are to be our leaders tomorrow.

II. Congregational and Christian Churches

By HARRY THOMAS STOCK

General Secretary, Division of Christian Education

THE Congregational and Christian churches, in recent years, have been recreant in their responsibility to students in colleges and universities. The problem has been largely financial and continues to be so. But a new effort is about to be made to serve the far flung student constituency.

The first task is to develop a nation-wide awareness of the crucial need for Christian work among students. The ministry to students must be seen as an integral part of the denomination's total program of Christian education. From the time that a child is born into a parish through the last years of adulthood, there should be growth in Christian experience. The denomination must help this growth to take place naturally and effectively at every age, in every situation. The Christian colleges and Christian

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work at university centers are part of a single student enterprise, and all of this student work must be seen as integral in the denominational program which embraces children, young people and adults.

If Congregational Christian churches are to have a concern for student work, we must first have the facts concerning colleges and universities in which our young people enrol. It is, therefore, our intention to make a study of the colleges of Congregational Christian affiliation. This survey will have the double purpose of revealing the type and quality of Christian education now available, and of uniting these colleges and the denomination in a consistent effort to strengthen the program of Christian education. A second part of the study will have to do with universities and teachers' colleges which our young people attend, and with the present and potential service rendered by churches adjacent to such schools.

The emphasis is more and more upon the church—both national and local—in its relation to student constituencies, and upon our common responsibility to students in Christian colleges and state and independent universities. During the first week in August, a seminar on student work was held in connection with the pastors' institute at the University of Chicago and Chicago Theological Seminary. The seminar was representative of those who give all of their time to students at universities, of others who give part of their time to university students, and of pastors of churches in communities where colleges of Congregational Christian affiliation are situated. This is probably the beginning of a working fellowship which may sometime include representatives of the three groups responsible for Christian work among students: college administrations and faculties, pastors of town-and-gown churches, and students associated in church and campus organizations.

While the Division of Christian Education is making this new approach to the adult workers, students themselves are awakening to a consciousness of their responsibility. The Pilgrim Fellowship includes all young people related to the churches of our denomination. Its National Council, meeting at Rockford College during the summer of 1938, made provision for a Commission on Student Work, which has just begun to function. It is studying such

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questions as these: what should be the relation between Congregational Christian young people of the high school age and those in colleges and universities? What should be the relation between Congregational Christian students and those of other denominations? How can our denominational colleges maintain a more vital Christian program? How can the churches adjacent to campuses serve the students more adequately?

While these two studies of our present situation and our future work are being made, the Division expects to launch a more aggressive field program to educational centers. One of its purposes will be to establish a more intimate relationship between college leaders and the national staff. An attempt will be made to develop a new sense of responsibility for students on the part of state conferences, so that the needs of students in both the colleges and universities within their borders may be included in state programs. One of our secretaries of young people's work, newly come to our staff, will spend a large part of his time visiting institutions of higher learning. He conceives of his task in terms of "a ministry to youth." He will spend much time in conferences with individual students, with cabinets and officers of campus and church organizations, and with pastors and other workers serving student constituencies.

In all that is being planned by our staff and by the students in the Pilgrim Fellowship, there is a strong desire for the largest possible interdenominational fellowship in action. We bring together workers of our own churches, with a regret that there is at present no interdenominational fellowship of student workers, meeting annually for an unhurried consideration of practical plans of church work. We visit our own colleges, aware that Congregational Christian students are enrolled in colleges of many denominations, and wish that there were something like the University Christian Mission which would regularly and adequately touch all campuses. Students of the Pilgrim Fellowship realize that they must not be cut off from the Church which nurtured them through high school days and to which they must go as workers in the days after the college interlude, but they also yearn for the inclusiveness and power which could come from an interdenominational student fellowship closely related to the churches. We are trying to take

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a few forward steps alone; we are eager to take more of these steps in fellowship with those of other churches.

III. Disciples of Christ

By T. T. SWEARINGEN AND GEORGE OLIVER TAYLOR
Secretaries, Division of Christian Education

THIS statement of Christian student work among the Disciples of Christ deals with present purposes, organization, and activities. A discussion of student work should begin with an historical statement out of which the present situation came and trends for the future have been formed. The limitation of space makes it impossible to deal with that phase of development and we go immediately to this program as it is being carried on today.

1. *The Purpose of Christian Education for Disciple Students.* Christian work with Disciple students sets for itself the following aims:

- a. The development of a philosophy of student work for the Disciples and the cultivation of the interest of our churches in work with the group in which there is great potential leadership.
- b. To give assistance and guidance to adult leaders of students.
- c. To make accessible to students and student groups outstanding Christian leaders for personal conferences and group discussions and program planning.
- d. To make available to campus churches and foundations information regarding student work personnel.
- e. To develop and carry forward Disciple Foundation work in independent and tax supported institutions where there are large numbers of Disciple Students.
- f. To conserve student life and leadership for the Disciples of Christ.
- g. To develop means of helping students to make the transition from high school to college more satisfactorily.
- h. To represent the Disciples of Christ in interdenominational student work relationships and activities.

2. *Organization for Student Work.* Christian education among the Disciples of Christ is administered by two organizations: (1) The United Christian Missionary Society, a Board of Missions
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and Education; and (2) The Board of Higher Education. Within the first, the Department of Religious Education is responsible for Christian education as it affects local churches and groups related to it. Student work is assigned to this department for administration. The National Director of Young People's Work and Student Work, George Oliver Taylor, is a staff member of this department. The Board of Higher Education, of which Harlie L. Smith is Executive Secretary, carries the responsibility for the academic phases of Christian Education for the Disciples. Between these two boards there is no organic relationship. There is, however, a close working relationship both in program planning and field activities. Christian education is viewed as a unit, a continuous experience related to growing persons. These two agencies simply work at slightly different phases of what is essentially the same task.

On a national basis within the Department of Religious Education, this work is handled by Mr. Taylor on a part time basis. He is assisted at two points, first, in program planning, second, in field administration, in the following manner:

- a. Program planning is done through the National Curriculum Committee within which there is set up a Student Work Section. The development of resource materials is the responsibility of this curriculum building body. This personnel includes campus student leaders, pastors in student centers, and agency representatives.
- b. The field of administration provides a counseling group for the national director, made up of students, adult campus leaders, and representatives of Christian education as it affects the local church, the Board of Higher Education which deals with Christian education on the college level, home missions, and foreign missions.

Student work activity is reported through the Department of Religious Education to the annual International Convention of the Disciples of Christ. The work is financed by contributions from individuals and churches.

3. *What is Being Attempted.* The Disciples of Christ for many years have maintained Bible Chair work on campuses of a number of universities. In the beginning this was viewed as the most effective method of doing student work. Illustrations of this are

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to be found at the Universities of Virginia, Texas, Missouri, Michigan, and Kansas. For many years this was the only student program of the Disciples of Christ.

In recent years there has been a shift in thinking toward a broader activity base for work with student groups. This trend perhaps parallels the broadening concept of education as between class room work and other student activities. In 1934 the Disciples, for the first time, employed a full time National Director of Student Work. The years 1934 to 1938 concentrated the widespread interest of church leaders in this field and revealed the extensive possibilities of this wider application of Christian education. Bible Chair work is being continued but it is now one part of a Christian student program rather than the entire program.

Much of the present student activity is limited to the work of the national student director. Due to financial limitations, this at present is on a part time basis. Within the resources of time and money available, the following things are attempted:

On the marginal time of one person and with limited finance, it is impossible to do everything that is desired in this field. It is necessary, therefore, to limit effort to a few strategic things. Among these are: (1) correspondence with 350 pastors and student leaders who work in college and university centers; (2) a quarterly Student Work Bulletin, the purpose of which is to give guidance and inspiration to this group of workers with student groups; (3) the holding of an annual student Seminar for the purpose of providing fellowship for student leaders and training for them in relationship to their responsibilities; (4) the development of special resources in the field of curriculum. During the past year there has been issued the booklet, "Building a Student Religious Program," prepared by Miss Lura Aspinwall, former national director of student work for the Disciples. There is in process of preparation a booklet dealing with "Transition from High School to College"; (5) the maintenance of interdenominational contact.

The program outlined here does not truly represent the Disciples of Christ as regards their sense of the importance of this work. There is a growing belief that student work is one of the most strategic areas of endeavor. We expect in the near future to have

full time national leadership in this field. We likewise shall look toward the time when much more effective service can be provided for the several hundred student leaders across the United States. We envision the day when full time leadership can be given to the score of universities, where from 400 to 1,000 Disciple students are enrolled, and part time student leadership can be given to another score of institutions that have more than 200 Disciple students enrolled. The Disciples of Christ are aware of the tremendous potential strength for the churches of tomorrow of this student group and are moving to expand the program to be carried and to enlarge the amount of work to be attempted.

IV. Protestant Episcopal Church

By ALDEN DREW KELLEY
Secretary for College Work

ALTHOUGH it is recognized in the Episcopal Church that her ministry to college students is a matter of vital importance to the whole life of the Church it is being carried on mainly today by local authorities. The parish church geographically nearest the campus usually has the sole responsibility. The duties involved in ministering to the students of the neighboring college are assumed by the local minister and discharged as best he can under the handicaps of limited equipment, finances, and time. This means in many cases that the needs of the students are met very little, if at all. In other instances the extent of local responsibility and means have been such that the student members of the community are brought into the normal life of the parish and their participation secured to a high degree.

There are, of course, a number of parochially independent Episcopal student centers or student-faculty churches which are maintained in some of the larger university communities. These are ordinarily supported financially through the efforts of diocesan or joint-diocesan boards. There is not in the Episcopal Church a national "foundation" parallel to the Wesley Foundation, Westminster Foundation, etc., of other religious bodies.

In some twenty situations a local worker is maintained on a campus through the financial help of the Episcopal Church as a

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whole: (1) Women workers supported by the United Thank Offering of the Women of the Church. (2) Clergy supported in part by subsidies from the National Council of the Episcopal Church. (3) Both men and women workers assisted by the Church Society for College Work, a cooperating agency of the Church.

It is in only these last three types of situations where the national office of the Church has anything more than a nominal relationship with the local work.

The National Council maintains contact with and endeavors to assist *all* the college work agencies within the Church through its Secretary for College Work, The Rev. Alden Drew Kelley, D.D. The Secretary for College Work as a member of the College Work and Youth Division of the National Council works more or less directly under the supervision of the Presiding Bishop, the Rt. Rev. Henry St. John Tucker, D.D. This Division was organized less than a year ago to take over certain functions and portions of the work formerly belonging to the more general Department of Christian Education.

The work of the National Secretary for College Work is primarily educative, consultative, and coördinative rather than administrative and promotional.

Strictly speaking there is no "national board" for the promotion of college work in the Church although there has been recently reestablished what is called The National Commission on College Work. The membership of this group is appointed by the Presiding Bishop and its function is purely advisory; both to the National Secretary and the Presiding Bishop.

Very closely related to the national office is the Church Society for College Work, referred to in a previous paragraph. The Society is a voluntary association of all who are concerned and anxious to promote the work of the Church in the college field. The Presiding Bishop, who is the Honorary President, appoints a representative number of the Board of Directors, and the society has the official status of a "coöperating agency" of the Episcopal Church. Its President is the Rev. W. Brooke Stabler, Pastor at the University of Pennsylvania.

It can be seen from this description that there is no national

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college work program of the Episcopal Church as such nor one which could be designated as **THE** official program.

It might be added, however, that there is being planned for the near future a *recommended* program for all student organizations within the Church. This will involve among other features at least three distinct projects. First, the program and material of the World Student Christian Federation. This is in line with the recent arrangements to include Church-related groups within the membership of the World's Student Christian Federation. Second, a coöperative student project to write and publish a series of Bible readings with accompanying meditations for the use of college students. This, it is hoped, will be carried out through the agency of the Forward Movement Commission. Third, an expansion of the National Student Lenten Offering of previous years as an attempt to gain more extensive and intensive participation by student groups; primarily as an effort in the area of missionary education.

V. American Lutheran Conference

By FREDRIK A. SCHIOTZ

Secretary, Student Service Department

THE American Lutheran Conference is a federation of five autonomous Lutheran synods (The American Lutheran Church, The Norwegian Lutheran Church, The Lutheran Free Church, The United Danish Evangelical Lutheran Church and The Evangelical Lutheran Augustana Synod), that came into being in 1930, bringing together in coöperative endeavor about one and one-half million Lutherans.

One of the first commissions to be appointed by the Conference was the Student Service Commission, a committee of five men, one from each of the five constituent synods. At the first meeting of the Commission it became apparent that a student service office should be established and an executive secretary called to direct the work. During the third biennial convention of the American Lutheran Conference at Columbus, Ohio, in the fall of 1936, authorization was given for the calling of a director for Student Service.

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The call was sent to Rev. Fredrik A. Schiotz, pastor of Trinity Lutheran Church at Moorhead, Minnesota. He accepted and entered upon his new field of work June 1, 1938, establishing an office at 1210 Garland Bldg., Chicago, Illinois.

The letter of call outlines the secretary's work as follows:

"As a servant of the Conference, the confession of faith and the principles of unity and of purpose as outlined in its Constitution shall be formative in all your official endeavors.

"The duties of the Student Service Secretary under the supervision of the Commission on Student Service shall be:

- a) to promote, guide, and direct student work among Lutheran students;
- b) to sponsor the selection, printing, and distribution of literature for Lutheran students;
- c) to be the representative in dealing with groups outside of the Conference in matters pertaining to student work, decisions on important matters to be subject to the approval of the Executive Committee of the American Lutheran Conference;
- d) to work in close contact with the Lutheran Student Association of America.
- e) to sponsor conferences for student pastors."

Prior to the organization of the American Lutheran Conference, student work had been carried out under the auspices of boards or commissions within each of the five constituent synods. One year after the establishment of the Conference student service office reveals that three synods have delegated all student service to this office, a fourth has delegated most of its work, and a fifth is making plans toward this end.

In directing the work for Lutheran students, the Commission seeks to:

- a) stimulate local pastors and congregations in contacting pastors for students when youth leave home for college and university.
- b) to hold and enlist students for Christ while they are on the campus.
- c) to relate graduating students to a congregation in the community where they take up residence.

A large part of the program to hold and enlist students for Christ while they are on the campus is to assist them to grow

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spiritually. The Commission reaches out in this direction by supporting the program of and working with the student directed inter-synodical Lutheran Student Association of America. This Association, according to the last report of the president, numbers 250 local groups. The country has been divided into nine regions, each of which conducts an annual conference. In some regions the annual conference is supplemented with area rallies and retreats for planning and training. A national week of student camp is conducted the last week in August. The Association carries its own budget, supports a graduate student in India, and contributes to European relief service through the National Lutheran Council.

A Student Service Bulletin is published six times a year and is mailed to all Conference student pastors and to Lutheran faculty members who are serving as advisers for Lutheran Student Association groups. Leaflets and folders that may be useful in working with students are published from time to time.

In three regions in the country an effort has been made to bring pastors for students and faculty association advisers together in conference. This has proved helpful in a stimulating exchange of points of view.

By request of the executive committee of the American Lutheran Conference, the student service office is asked to assist in carrying out a Mission on Faith and Life in picked colleges of the twenty institutions of higher learning operated by Conference Synods. This venture will be carried out during Lent 1940.

* * * * *

Fifty thousand students in American colleges and universities call themselves Lutherans. This constituency is fairly well concentrated in the middle west, with the University of Minnesota leading the list with 4,000 Lutheran students. This points unmistakably to the necessity of providing more help for a ministry to students. It is likely that this may take the form of secretaries for students, working under the direction of the pastor of the college church. To realize this needed help the Commission decided at its annual meeting June 1 to ask the constituent synods of the Conference for increased appropriations for the next three consecutive bienniums.

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A step has already been taken toward providing some additional help for student pastors in three university centers next year. At Ohio State, Columbus, a Lutheran Fellow will be supported during the school year. In return for his stipend he will assist the two university pastors in calling on students and in planning the Lutheran Student Association's work. At Los Angeles, California, a part-time student secretary will assist pastors in contacting students at the institutions from Santa Barbara on the north to San Diego in the south. And at the University of Wisconsin, a full-time pastor for students will be in the field next year, working under the supervision of a local directing committee. One of the encouraging features of these three initial Conference efforts to assist student pastors is the fact that they have been initiated in coöperation with the Board of Education of the United Lutheran Church. This virtually means that in student work all Lutherans apart from the Synodical Conference are working in coöperation.

The interest for student service is rapidly mounting in the American Lutheran Conference constituency. This may be because the synods in the Conference have been somewhat remiss in their stewardship for students and are awaking to this now; or it may be because they see in student service the spearhead of greater coöperation among Lutheran synods; or it may also be the recognition that after a lean decade we stand upon the threshold of new opportunities in the student world. Whatever the cause, we face the future with Christ—in anticipation.

VI. Wesley Foundations, Methodist Episcopal Church

By H. D. BOLLINGER

Secretary for Wesley Foundations and Student Work,
The Board of Education of the Methodist Church
(formerly Methodist Episcopal)

ANYTHING that is written concerning trends in Christian work with students in the Methodist Church must take into consideration the process of unification that is now under way. As is well known, the Methodist Church, now united, consists of the former Methodist Episcopal Church, The Methodist Episcopal [270]

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Church, South, and The Methodist Protestant Church. It should be clearly understood that this article deals only with trends in Christian work with students in the former Methodist Episcopal Church. It should also be understood that this article does not purpose to picture trends in Christian work with students in the united Methodism. (If there are any who are interested in that see "Students, Religious Leadership and the Future" by the writer, in the May 1939 issue of "The Christian Student.")

The Methodist Episcopal Church began student work in Wesley Foundations. A Wesley Foundation is an organized unit of activity and service of the Methodist Episcopal Church for her students at state and independent colleges and universities. Beginning approximately in 1905 with the organization of the work in a number of university centers, the Wesley Foundation Movement received official recognition by the General Conference of the church in 1916. From then until 1924 it was administered by a joint committee representing the Board of Home Missions and Church Extension and the Board of Education as then constituted. Organizational changes were made at the General Conference of 1924 and in 1932 the General Conference assigned full responsibility for the development and supervision of the work to The Board of Education.

In 1937 The Board of Education created a Department of Wesley Foundations and Student Work for the avowed purpose of extending the program of student Christian activities to Methodist students in Methodist colleges. In other words, the Methodist Episcopal Church adopted the policy of "The Church Follows Its Students" no matter whether they are attending a Methodist college, an independent college or a state university.

Realizing that one of the most important factors in student work is leadership, the Methodist Episcopal Church has sought to engage in a program of leadership training. Therefore, in the summer of 1935 the first national Wesley Foundation Seminar of adult workers was held. The purpose of the meeting was leadership training for the clarification of objectives and the enrichment of program. The Second Seminar was held in the summer of 1937 and, but for the process of unification, a third would have been held in 1939. Happily and fruitfully, however, this meeting was

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merged with the student leaders and adult counsellors of the other Methodisms in the first National Methodist Student Leadership Training Conference in the summer of 1939. At this meeting objectives and plans for the future were formulated.

With this historical background of student work in the Methodist Episcopal Church in mind it is now appropriate to examine further some of the trends of Christian work with students in our church.

1. The Methodist Episcopal Church conceives its organized program of student Christian work, locally and nationally, as an educational procedure. This means not only formal academic work with reference to credit courses in religion but also the understanding of locally organized units as "conceived and operating with sound educational procedures for the purpose of building Christian attitudes, moulding Christian character and training in Christian service."

2. The Methodist Episcopal Church conceives its Wesley Foundation and Student Work as church-centered. In Wesley Foundation work the historical policy has been to select the Methodist church nearest the campus and designate it "The Church of the Wesley Foundation." This does not mean that the Wesley Foundation becomes a part of or a department of the local Methodist church near the campus. A Wesley Foundation, as an educational unit of the Methodist church, works in closest possible harmony with the program and work of the Methodist church nearest the campus. On church college campuses the program of student work modifies its organizational procedures locally to meet the situations that are peculiar to the church college.

3. The Methodist Episcopal Church conceives its program of work to be student-centered. The motto was early adopted, "Of the students, by the students and for the students." Religion, to be effective, must meet the student at the point of his need. Therefore, at the heart of our Wesley Foundations and Student Work is the student council or cabinet that surveys the religious needs of students and seeks creatively to build a program of religious work to meet those needs.

4. The trend of student work in the Methodist Episcopal Church is to cooperate to the fullest extent with other denominational and

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campus Christian agencies doing similar work. This is a definite trend in our student work, locally, regionally and nationally.

5. The Methodist Episcopal Church has a National Council of Methodist Youth. It does not have a nationally or regionally organized student program. There are, however, representatives of the student groups on the National Council of Methodist Youth. It is plainly evident that there is emerging a National Methodist Student Movement. It is a natural and a logical result of a strong youth movement in the general church. It is arising from local, state and regional centers. If the tentative plans which were formulated by the students of the three Methodisms in the National Student Leadership Training Conference held at Berea, Kentucky in June 1939, are adopted, it will mean that in the new Methodism there will be a National Council of Methodist Youth and that a definite part of it will be the Methodist Student Movement.

The plans as outlined do not call for an independently organized Methodist Student Movement but suggest a National Student Commission of the National Council of Methodist Youth. This would mean that the Methodist Student Movement would be correlated with the general youth program of the church, that it would do a much better job than is now being done in leadership training, that it would train students in Christian churchmanship, and that Methodist students would be in a far better position to coöperate with all agencies on or beside the campus that deal with the religious life of students.

VII. Methodist Episcopal Church, South

By HARVEY C. BROWN

Director, Methodist Student Movement

FOR more than a quarter of a century the student program of the Methodist Episcopal Church, South, has been a vital factor in campus life. It was first an attempt on the part of local campus churches to meet the religious needs of students. The Methodist Episcopal Church, South, followed the experience of other churches, beginning its student work on state and independent campuses. College pastors were selected because of

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personal fitness and academic preparation to teach courses in Bible and Religious Education and to perform certain pastoral duties. Soon our Church recognized that if its student program was to be an effective experiment in church training as well as a sound educational procedure, the student must be placed at the center of the process. Hence, the "University Pastor" period of student work in our church soon gave way to a well articulated movement organized around students from the local campus to a state, regional and National movement. This developing movement has stood consistently for the voluntary principle in the educational process; it has been concerned with the formal curriculum, with the students' attitudes and chosen activities and it has joined with college and university administrations in the task of meeting one of the greatest needs in modern education; namely, *the interpretation of the educational motive*.

With the above reference to the origin and early history of student work in the Southern Methodist Church, it is clearly the purpose of this brief article to point out some definite trends in the student program of our Church.

First—The Methodist Episcopal Church, South, placed the student at the heart of the educational program by interpreting religious activities as a part of the curriculum process on the campus. It also meant that the formal courses in religion which were basic for training in intelligent churchmanship for which credit was given were parts of the total educational procedure.

Second—The Methodist student program soon became related to the local college church, Conference and General program of Christian Education.

The student's campus-church experience was conceived to be significant and vital if he were prepared for a larger service in the Church in post-college years.

Third—If Methodist students are to be trained in intelligent Churchmanship, it must be done under Church auspices and not by non-church agencies. As a result of this need, a well articulated and effective student leadership training program was developed.

Fourth—The Methodist Student Movement in every campus situation seeks to sustain a cooperative relationship to other de-

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nominal and extra-church student organizations on the campus. We recognize that student work has grown through the following stages of development: non-denominational, denominational, and inter-denominational. The latter period is now in the process of development. A united student Christian Movement will ultimately evolve.

Fifth—Student Christian work must be developed with due consideration being given to its inter-collegiate, inter-organizational and inter-church relationships.

Sixth—The ministry of the Church to its students must enlist them in the mission and program of the Church. The local church near the campus is a laboratory for training. It must be recognized by college administrations and church leaders that the young people's program in the college church cannot assimilate the total potential student leadership nor can it provide an adequate activity program within the confines of a local church building.

If college students are to be reached through a challenging church experience the young people's program in a college church will need to be expanded and enriched and, in addition, will need to be correlated with a religious activity program which is indigenous to a campus community.

VIII. Presbyterian Church, U. S. A.

By JOHN MAXWELL ADAMS
Director of University Work

IN the Presbyterian Church (U.S.A.) responsibility for leadership in all phases of Christian Education is placed in one Board of Christian Education. Among the coordinate departments of this Board are those of Young Peoples' Work, Colleges and Theological Seminaries, Student Aid and University Work. The particular instrument for integrating all student work with the total work of the Church is a Student Work Committee, composed of the Directors of the four departments just named, Leadership Training, Young Peoples' Work, Social Education and Action, Women's Work; and the Personnel Secretaries of the Boards of Foreign and National Missions. The extent of the

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program of this Church in the student field is such that administrative responsibilities are divided between three Departments: but the Student Work Committee provides the medium for functional unity.

Certain trends within this field may be listed as follows:

1. A significant increase in the active concern of church-related colleges to realize their distinctive Christian purposes. The College Department is now contemplating several research studies of vital issues affecting student religious life that deserve separate and extended treatment in this magazine. The wholehearted cooperation of College Presidents, Boards of Trustees and Faculties indicate that the coming year will see remarkable efforts to organize every phase of life in these institutions in the direction of providing an education that is unequivocally Christian in its content and method.

2. The Westminster Foundations through which the Presbyterian Church operates in 52 state-controlled and independent universities, face such a rapidly enlarging field and have proved to be so fruitful in their results that this program must be strengthened and extended. The Presbyterian Church is particularly concerned about the need of such a ministry in the State Teachers' Colleges and Normal Schools.

3. The double necessity of strengthening and extending university work and undergirding the unique contribution of the Christian Colleges, underlies the Sesquicentennial Fund Campaign now in process in this Church. More than half of the goal of \$10,000,000 has been raised, and the Campaign will continue actively through 1940.

4. Recognizing that the Board of Christian Education cannot completely finance an adequate program of University Work any more than it can provide the entire operating budget of our Presbyterian Colleges, one goal of the Sesquicentennial Fund Campaign is to assist the established Westminster Foundations to become less dependent financially upon the National Board. They are now in the process of securing endowment funds and a clientele of individual annual contributors, so that part of the Board's available funds for this work can be used in starting new projects.

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5. A greater emphasis on training students for leadership in the Church. The worship, study and service in the student program are increasingly directed to this end. This naturally means more interest on the part of students in the history, genius and present program of their own denomination.

6. At the same time there is a steady concern for greater cooperation with students of other denominations and Christian agencies, and with non-student young people. There is still the hope that vital groups of Presbyterian students on local campuses can participate effectively in a strong United Student Christian Movement without developing a National Student Organization on denominational lines. In planning for service to the Teachers' Colleges, Normal Schools and other institutions with less than 2,500 students, there is clear recognition that the student program should be interdenominational.

7. There is a clearer realization that the number of students involved in the larger university centers normally puts the program beyond the direction of the pastor of a local church and requires the ministry of a specially qualified university pastor who gives his entire attention to the campus situation. While the student program should be connected as closely as possible with the life of the local church, it should be clearly under the direction of a Westminster Foundation or other agency of the Synod concerned.

8. A realization that effective work with students requires mental and spiritual maturity in the leadership. It is unfair to both the students and university pastor concerned to appoint leadership that is not more mature and experienced than is usually the case with recent graduates of a Theological Seminary.

9. Most significant of all are the consistent reports from campuses all over the country of a more wide-spread and earnest interest in Christian faith and life on the part of students and faculty members. Our major concern is to deal adequately with the opportunities now offered.

IX. Southern Baptist Convention

By FRANK H. LEAVELL
Secretary, Southern Baptist Student Work

IT will be understood that the activities herein delineated under the heading of "trends" are definite movements, Southwide in scope. These movements are the result of cooperative leadership between students and denominational leaders. They should not be construed as wholly voluntary nor altogether spontaneous on the part of the students as individuals or as groups. They are the results of cooperative activity between students and adult leadership.

The first student activity, or trend, is that of students joining the church in the college center. Once each year the Baptist churches in the college centers observe definitely a Student Join-the-Church Day. On this day, as well as throughout the year, students are invited to bring their church letters from their home churches and join the local church. In some cases of smaller schools the entire body of nonresident students have transferred their membership to the church at the college center. This means outright, full-fledged, membership in the local church. No substitute title such as "student church membership" or "watchcare membership" is employed.

Second, prayer activity. On many campuses Morning Watch is observed. On others Noon-day Prayer Meeting is promoted. On still others groups meet for Christian testimony and prayer at the bed time hour on the various floors of the dormitories.

Another prayer activity is that of the prayer-mates—two congenial students meeting by appointment, daily, semi-weekly, or at other appointed times, for Christian confidences and prayer. Both the small groups and the prayer-mate idea is promoted as a part of the Master's Minority Movement of Baptist students.

Third, a very distinct development is Bible Discussion groups. This movement is gaining momentum rapidly. Groups of students meet voluntarily, usually once a week for an hour, for concentrated study and discussion, without adult direction or teaching, of certain portions of the Scripture. On some campuses these
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groups have grown to approximately two hundred in number. On some campuses they are divided into smaller groups. This is a non-curricula, noncredit activity. This too is a part of the work of the Master's Minority.

Fourth, a decided trend among Southern Baptist students is the voluntary service of students during the summer months. These students, after a brief course of training, give from two to six weeks of service, generally among the churches of the rural sections, but in many cases in churches in towns and cities. Their work is to teach courses in technique and to organize in these churches Sunday schools, and the young people's work, for the regular work of the church. Exceedingly popular is the Youth Revival idea. To illustrate—college students in groups of from three to six spend ten days in a single church, holding revival services. In one state alone more than five hundred were added to the churches as a result of the work of the students.

Fifth, intense has been the trend with college students in international activities. Increasingly among students we find pen-mates—young people in this country corresponding with young people in other countries of the world. Definite missionary study in classes, discussion of international relations, visitation by nationals of other countries, and visitation, when possible, by students to other countries characterize this trend. It is essentially missionary.

X. United Lutheran Church in America

By CAROLUS P. HARRY

Secretary for Student Work

THE United Lutheran Church in America was formed in 1918. More than ten years before that work had been done with and for students by a number of pastors of congregations connected with Synods which formed the United Lutheran Church. There was a Committee on University Work which in a measure directed this work, encouraged pastors in undertaking it and itself supported a pastor at one of the largest universities in the East. When the United Lutheran Church in America was formed this committee's work and its resources in men and money became the Department of Work in nonLutheran schools and colleges of the new Board of Education.

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The work began as pastoral care for students. It has so continued. One of the principles of our work is and has been from the start that students' Christian lives are developed best in the fellowship of a regular congregation. Every effort has been made to have pastors of congregations in student centers qualified to meet the needs of students. Congregations and Synods have been aroused to the necessity of this, and are responding. That is one distinct trend in our work—the recognition of the responsibility of the local congregation and its pastor for ministering to students at the college or colleges in the parish area. In cities where there are several congregations and often several colleges, similar recognition has been established so that the pastors and congregations work cooperatively for the welfare of the students in the city.

In 1921 the first of what has been an unbroken series of annual Lutheran student conferences was held. This conference brought students of southeastern Pennsylvania and New Jersey together. The following year and apart from this movement, the Lutheran Student Association of America was organized at a gathering of Lutheran students in Toledo, Ohio. This association established at first seven regions covering the United States and Canada, east of the Rocky Mountains. It included and expanded the area of the earlier conference of 1921 into one of these regions. Since then the Association has increased the number of regions partly by expansion to the Pacific coast and partly by division of regions found to be too large, so that now there are twelve regions. While the Board of Education of the United Lutheran Church has favored the Association and the Board's secretaries have been active with counsel in its affairs, the Lutheran Student Association in America is distinctly and very positively a student organization. It is Lutheran, being composed of loyal Lutheran men and women, but it is not organically connected with any of the Lutheran Church bodies and is not directed or controlled by them. It is and always has been self supporting financially.

The trend has been to parallel work done through the pastor of the local congregation with the activities of the L.S.A.A. These take the form of local associations of Lutheran students on many campuses, area conferences in some parts of the country

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and the twelve regions which hold annual conferences for the regions. There is held also an annual continent-wide conference called an Ashram. The L.S.A.A. is governed by a body of students called the Lutheran Student Council of America. The membership of the Council consists of two representatives from each of the regions. It is required to have a body of older advisers not less than three nor more than ten. At present several of these advisers are men who have been active in the Association in the recent past and were its presidents for part of the time.

A further trend in our work has been in wider and wider cooperation. The United Lutheran Church was the first of the Lutheran general bodies in America to do special work with students. As the value of student work was perceived, other Lutheran bodies have entered the field also. This has made possible cooperation on a wider scale. At present the two groups which together represent the great majority of Lutherans in America work in closest cooperation in this field, functioning in many ways as one agency in student work, with some variation in local or synodical programs as the need seems to be.

At the meeting of the Lutheran Student Council of America in August, 1939, it was voted to apply for membership in the World Student Christian Federation. This will lead to still further fellowship with students of the world who work for Christ and are loyal to Him.

Quite recently another new trend has developed—interest in and among the Lutheran Alumni. The Board has been urging pastors to be more careful of the interests of Lutheran men and women who have attended college and to use them more fully in the service of the Church. At the Ashram or national conference of Lutheran students held at Lenoir Rhyne College, Hickory, North Carolina, in August, 1939, a group of some fifty men and women, former students who had been active in the L.S.A.A., formed the Lutheran Alumni Fellowship. They found their experiences in L.S.A.A. so stimulating and helpful that they wished to continue them. This new association seems to open up almost unlimited possibilities. The plan is to hold an annual conference in connection with the Ashram and through regional secretaries to conserve and stimulate the interest of Lutherans

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who have attended college in the work of the Church and of the Lutheran Student Association of America.

To sum up, primary to all else is the work of the local pastor and congregation for and with students. From this a trend is noticeable to a distinctly student organization loosely related to the congregation, looking to the pastor for advice and encouragement and having wider connections with other Lutheran student groups through the L.S.A.A. Both within the Lutheran groups and in relation to other churches there is a wider cooperation and fellowship in carrying on this highly important work. Finally the trend toward Alumni interest in both the work of the students and the whole Church is growing.

XI. United Presbyterian Church

By CHARLES P. PROUDFIT

Executive Secretary, Board of Education

FEW things change faster than the methods of approaching the campus student in the interests of his deeper faith.

Time was when this approach was largely made through the Y. M. C. A., Y. W. C. A., and the local congregation of the faith represented. Anxious pastors and fearful parents solicited the prayers and interest of the above, and a good many faculties had developed a technique of holding the student for Christ. With the passing of the years it is certain that there has been a growth in irresponsibility of faculty for habits and faith of students. If this is not true in the mass, it is true with reference to the individual.

With the creation of the College Pastor there arose a corresponding self-immunization of local pastor and professor from the obligation of being John's and Susie's keeper. Great universities like our own University of Chicago began to espouse a philosophy which disavowed responsibility for the moral and spiritual welfare of youth. Great was the mental "I.Q." and small the Moral Quotient. The mind was everything, the spiritual curriculum inconsequential. Night-life, etc., was nobody's concern so long as the student made the grade. Class attendance even was solely the business of the student himself.

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As a vocabulary grew, this became known as "Meristicism" which advocated the development of a complete personality by one's own will power, and without the supervisory assistance of faculty and advisors. Allowing as this did great freedom from worry and prayer to both faculty and student, its spirit spread rapidly in many schools. Be it said to the credit of conscientious instructors that the lamp of Conscience repudiated this easy going philosophy in multitudes of institutions, especially in the Church-related colleges. As a formidable competitor to selfish complacency there was soon envisaged on the horizon a constructive philosophy known as holoism whose advocates contended that a college cannot escape responsibility for the development of a complete character. The fight is on to a finish as to which philosophy will win out. We are betting on holoism, despite the burden of labor and prayer it places on its advocates.

There are several very decided trends, however, that are specific as well as general in this matter.

For one thing, we believe there has been a real trend to recover lost ground. It is not to the credit of many educational institutions that religion in recent years became "Muted rather than mooted." We may blame the home, the faculty, the student for this condition, but unfortunately it has prevailed. Undoubtedly in so-called "re-thinking" we have swung strong to the "Forum" method, and have allowed too many positive matters in religion to be treated as debatable. Nevertheless there is some advance in creating a strong group on the campi who are to be depended on as mighty in defense and in good works. Such methods should be limited in time and the positive note must be sounded, not in belligerency but in assurance. The Christian proponent needs a more plentiful supply of periods than of interrogation points. He also needs plenty of tact.

One trend which has been decidedly marked has to do with a renaissance of patriotism as well as of religion. Only a few years ago the American campus contained so many students who were so sure that they would never be caught defending America that the man-of-the-street got the idea that colleges were disloyal and even guilty of treason. Extreme pacifism has largely died of its own weight under the true and frightful pictures of what may

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happen to America if silence gives consent to dictatorship abroad. Men who railed at the R.O.T.C. and West Point and Annapolis a few years ago are beginning to see in these, protective defense assets to the finest American institutions. It is enheartening to see a growing appreciation of America, and a willingness to thank God for the pioneers who left us an example of readiness to die for country. We assumed our country rather than assured it.

Another trend has been a tremendously interesting one and rather startling, *viz.*, the classification of religion in scientific techniques. Several years ago the pendulum swung to or towards a vague description of religion. The spirit of "Let us all be good together," and "Accept generalities, avoid distinctions," was rife. Creeds and isms were supposed to be *passee*. Their existence was historically explained as the result of some choleric and ill-tempered individual who was a "Ferninst." We have been interested in the scientific spirit of the student of today who has lost much of his anathema against creed, and who recognizes that interpretive religion has just as much right to "distinctives" as the mathematical and minute differentiations of science. Both are steps towards the goal of certainty, and welcome, rather than rail at the opinions of those who differ.

One result of a deeper study of the Bible on the campus has been a scientific appreciation of the *raison d'être* for creeds and isms whether the student believes or disbelieves the specific point at issue. Many there are who contend that this growing tolerance is producing a finer, more discriminating type of mind than the one of a few years back which merely espoused a few high spots of the Christian faith, without accepting corollaries. At any rate it has had the result of making many "search the Scriptures" to discover whether certain things are so.

Another trend has been with reference to "Sex" matters on the campus. A few years ago a wild fervor spread over the country to do away with all reserve with reference to sex matters. The great cry was to tear off all cover and bring everything of this kind into the open. Matters which once produced a blush were introduced into the commonest environment and all attempts at modesty decried.

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The Pauline idea of forbidding impurity even to be spoken of needlessly was junked, and an age of realism was entered ruthlessly. Experiences on the American campus cause us to believe that the average student, male and female, has had a surfeit of this, and that the blush is once more coming into its own. The apologist for promiscuity or for pre-marital sex liberties has fallen on harder days, thank God. "Thou shalt not" has been vindicated by social science, by humane progress, and by the very observation of the average student. Where Experience has been the Teacher, her fee has been high.

If we mistake not, there has also been a more definite trend toward co-operation with the religion of the home in recent years. Time was when some professors had a decided yen toward "slams" on the religion which was packed up and came with the student to his college. Not long ago we reviewed a book by an authority on "Religious Education" whose thesis was that Biblical criticism had largely failed to interest and persuade the adult group. "Therefore" it was imperative to poison the Freshman! Our observation is convincing to the effect that such is little of the stock in trade today. We are quite sure that a more reverent and respectful attitude has been developed which does not count its favorite indoor sport to be supercilious destruction of old anchorages.

To sum it all up, the trend in the church-related college has been far more conservative in breaking away from healthful traditions, and the distance home is far less than in many tax-supported schools. Naturally, there is still plenty to be done especially in deepening the spiritual life of the student. The Church is partly to blame in dropping many ideals which meant self-denial. The home has run riot in espousing the easy manner of life rather than the productive one. We can name many students who are anxious to go at a gait far faster than that of a snail in heroic abstemiousness and in fruitage of the Holy Spirit if some preachers, some teachers, and a lot of ease-loving parents did not choose to throw monkey wrenches. Gone is the day when the "Spiritual Leader" can entrench himself with a student body by conformity to the World. The abstinence of Christ, even of Ghandi, is venerated and still casts its spell where indulgence and humanism cannot enter.

The Vocational Choices of Students Limited by Their Religious Beliefs

By THOMAS W. STEEN*

FACTS IN THE BACKGROUND

AN extended inquiry into the vocational problems of Seventh-day Adventist college students has just been completed by the writer. These youth face not only all the current occupational perplexities common to youth in general in America today, but also certain limitations that arise from some of the distinctive tenets of this religious group.

Several of the beliefs and attitudes of Adventists have definite vocational implications. The foremost of these is the seventh-day Sabbath, which they observe strictly from sundown Friday to sundown Saturday. Further, Adventists are non-combatants, and so do not seek positions as policemen, detectives, soldiers, guards, etc. They regard the manufacture and distribution of liquor and tobacco as contrary to the principles of the church. Their attitude toward many forms of commercialized entertainment excludes them from such occupations almost completely.

Adventist provision for higher education includes seven senior colleges, six junior colleges, a medical school, a theological seminary, and eleven official nursing schools. There has been a rapid increase recently in the number of Adventist youth enrolled in these colleges. During 1938-39 the ratio of Adventist students in higher institutions to the Adventist youth in America of the college-age group, 18 to 21 years, was 214 per cent of the ratio for the general population. That is, over twice as many Adventist youth were attending college as was true for the rest of the population.

At the same time that this increase in enrollment has been taking place, the capacity of the church to employ its own youth has been decreasing in some respects. This is in part due to a

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recently developed policy of the church whereby the employees for its extensive foreign mission enterprises are now largely recruited and trained in the various fields themselves, thus greatly reducing the number of youth sent out annually from America as foreign missionaries.

The Adventist colleges for the most part operate large farms and various types of industries and make extensive provision for student self-support. In curricular offerings, however, the colleges are very similar and have heretofore limited their programs very largely to such courses in the arts and sciences as are appropriate to students of ample scholastic ability and with definite professional objectives.

With the rapid increase in enrollments, many students who are now entering these colleges are not those for whom the present offerings seem adequate. Recently a number of Adventist educators have begun to question the wisdom of some of the current educational policies of these institutions. Some of these men contend that the colleges are at present meeting the vocational needs of only a part of those whom they accept as students. As evidence of this situation an officer of one of the colleges recently pointed out that during the past several years over 60 per cent of the "liberal arts" freshmen in his institution discontinued their college attendance by the end of the first year.

Among the questions that the Adventist educators have been raising are the following:

1. Is student mortality excessive in Adventist institutions?
2. Is mortality especially high among the students of low scholastic ability? And if so, what should be done about it?
3. Should selective admission requirements be used for eliminating those who are the least capable? And if so, what provision, if any, should be made for those rejected?
4. If students of many levels of ability are to continue to enter, what vocational counsel and training should be provided for those of limited scholastic ability?
5. Are not too many preparing for professions in which only a few will find openings?
6. Are there not other occupations for which the colleges could provide training which would be especially suitable for those of less scholastic ability?

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This study was accordingly undertaken with the following objectives: (1) to survey the occupational outlook for Adventist students; (2) to inquire into the pattern of occupational choices being made by the Adventist students; and (3) to evaluate these choices in terms of such criteria as: (a) consistency with the beliefs and attitudes of Adventists, (b) probable opportunities for employment, and (c) suitability in terms of the individual student's aptitudes and abilities.

SOME FINDINGS

In order to discover how the pattern of vocational distribution of Adventists deviates from that of the general population, a sampling was taken of the occupations of 5,386 Adventist families distributed on a roughly proportional basis in all parts of the United States and Canada. The most marked deviations indicated by these data were as follows:

In the professional group very few were found in such fields as law, engineering, and architecture, but on the other hand the number of physicians, nurses and those engaged in various lines of religious work was much larger than typical for the population in general.

Also relatively large numbers were found in agriculture, the skilled trades and in certain small and independent business enterprises. On the other hand, scarcely any were found in transportation, communications, mining and large scale manufacturing. Only occupations that permit a relatively large degree of independence of action, as for example, the possibility of observing the seventh-day Sabbath with its continually changing time of beginning and closing, seem to be suitable for the Adventist group.

The study indicated that of the 1,400 freshmen entering Adventist colleges annually, about 30 per cent of the men may reasonably expect some form of occupational absorption by the church itself. About 70 per cent of the women will also serve the church in some occupational capacity, although usually for a relatively short period of time.

Measures of the scholastic aptitude of over 2,000 students in the various Adventist colleges were secured, and the vocational

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choice of each was obtained. These students also indicated the basis for their vocational choices.

This phase of the study revealed a most striking need of vocational counseling. Over 80 per cent of all the students planned to enter a small group of professional occupations, mostly connected with the activities of the church. In some cases the number planning on a specific occupation was two or three times as great as the number of openings occurring annually within the denomination for that type of work would justify. It was also found that the students choosing each profession represented the widest range of ability. Percentile ranks (national norms) on the psychological examination of the American Council on Education ranged from 1 to 99 in the case of almost every group.

Another part of the study indicated the wide contrast between the vocational choices of the students and the actual occupations of their parents. For example, 27 per cent of the fathers of all these college students were found to be engaged in some form of agriculture, but only 1.3 per cent of the students had chosen agriculture as a vocation. The skilled trades counted 21.7 of the parents, but only 1.1 per cent of the students had similar plans.

Some of the Adventist academies were studied in the same way, and the data indicated that even in the secondary schools maintained by the church, there was extraordinary need for vocational information and counseling. For example, in one small academy of 130, the parents were found to be engaged in 49 different occupations, somewhat evenly distributed in five principal groups: professions, business, agriculture, skilled trades, and personal service. A study of the vocational expectations of these 130 pupils revealed that 129 expected to enter a small group of professions and only one student was counting on entering any of the four groups of occupations represented by 80 per cent of the parents.

The study showed a positive correlation between student mortality on the one hand, and such factors on the other as scholastic ability, occupational choice and the curricular offerings of the institutions. Studies made in individual institutions indicated that large numbers of students of limited scholastic ability were entering the colleges for the purpose of preparing for professional

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work, and were enrolling in typical liberal arts and pre-professional courses. Finding themselves unable to compete with their fellows, the less capable of these students discontinued their college attendance during or by the end of the first year in disquieting proportions.

As the study was carried from institution to institution, it became apparent that the problems of these youth were not unrelated to the denominational system for the control of their institutions of higher learning. The central church authority (General Conference of Seventh-day Adventists) has not yet set up any procedure whereby the programs of the various institutions can be effectively coordinated. The result has inevitably been that because of limited financial resources, no one institution has been able to offer but little more than a minimum program of the more professional and traditional materials.

SOME IMPLICATIONS

1. The most inescapable implication of this study is that if the Adventist colleges are to continue to accept not only typical "academic" students, but also relatively large numbers of those of limited scholastic ability, and for whom the pre-professional, professional, and liberal arts curriculums are definitely inadequate, then they should make immediate and reasonable provision for the instructional needs of that group.

Perhaps a clearer understanding of the needs of this group of students and a new conception of the possibilities of using their present facilities for a new educational program would lead these colleges in the direction of the "general college" emerging in some institutions, and to some of the various terminal curriculums on the semi-professional level now multiplying in a number of progressive junior colleges.

2. The need for guidance in Adventist colleges is doubtless more imperative than in the more typical institutions. An adequate counseling program would require not only a definite study of the aptitudes and interests of entering students, but in addition, a continuous survey of the occupational possibilities for Adventist youth. It is not improbable, for example, that there are many occupations entirely suitable for Adventists, but in which, so far,

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they have no representatives at all. That the General Conference should provide a Bureau of Research and Statistics, charged with this responsibility, seems obvious, since no single institution can be reasonably expected to perform this service.

3. A third implication of this study is that the Adventist church should most carefully inquire into its vocational objectives in higher education.

4. A final implication is that the outstanding need of the colleges is a more efficient set-up for their control and general administration. Instead of fourteen independent boards of control, each with not only limited resources, but often limited vision and circumscribed interests, there should doubtless be but one Board of Higher Education for the control of all the institutions. The proposed board would decide not only how many senior colleges, for example, are needed, but also the fields of specialization to be undertaken by each. The programs of the junior colleges could be likewise integrated. Ultimately, one catalogue would announce to all Adventist youth in North America the program of the church in higher education and in professional training.

Far-Sighted Fund Raising

By BERNARD P. TAYLOR

Executive Secretary, Centre College, Danville, Kentucky

THE intensive financial campaign came into being as an emergency measure during the last World War. Today this technique of solicitation is still the most effective fund raising method in a crisis. It is a boon to the institution that finds itself with a paralyzing deficit, an immediate need for a new building, or the urgent necessity for increased endowment. Hundreds of millions of dollars have been won to the cause of higher education through the efforts of reputable companies who make it their business to raise funds for colleges. Many institutions would not be in existence today if it were not for the professionally directed campaign. Nevertheless a new approach to fund raising is being adopted by many colleges and by a few of the more far-sighted fund raising concerns.

Today the emphasis in fund raising has shifted from the concentrated solicitation of gifts over a short period to the continuous effort of creating the will to give with the accompanying development of a convenient, permanent vehicle through which gifts can be made. This is a step not only advantageous in fund raising but also profitable to education. A college that hopes to create a clientele among those who can give financial support to it is compelled to analyze critically its educational program and define its policies and objectives. The creation of the will to give is dependent upon an objective interpretation of the place of that particular college in relation to higher education and its contribution to our modern civilization. Such an interpretation is a public relations problem that must precede any program of fund raising. Before higher education can adequately present its case to the public it must comprehend and define its own objectives. If the purposes of a college are vague, obviously the interpretation of these purposes will be obscure.

CONSIDER THE COLLEGE'S OBJECTIVES

Since the public predicates its acceptance of an idea on the basis of symbols, it is extremely important that these be in accord

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with the serious objectives of the institution. A college, for instance, that is noted for its football may have difficulty in gaining support for the development of research when the public mind has accepted it as a "big time" football college. The majority of those who entertain philanthropic desires are generally more interested in enduring values. It therefore behooves the college not only to define its aims but also to associate constantly those aims with the proper symbols that the interpretation may be in accord with the more profound values of the college.

To create the will to give is carrying the objectives of public relations to its ideal conclusion. But the achievement of this purpose is restricted by so many factors that it is necessary to select the area in which cultivation will be most productive and to concentrate within that area. For example, in the case of an educational institution, those whose associations and loyalties are already with the college or those whose interests, ideals, and attitudes correspond to the objectives of the institution may constitute its most benevolent clientele. Thus it is essential to focus a well planned program of public relations within a group already reasonably sympathetic toward the objectives and aims of the institution, in order that these aims may have favorable acceptance to the extent of providing a stimulus for action. Since the attitudes of this group are also greatly influenced by public opinion, it is quite necessary to conduct a program through which the general public will perceive the institution in its most favorable light.

CREATING THE WILL TO GIVE

Private philanthropy for all forms of charitable and eleemosynary institutions in the United States receives approximately \$2,500,000,000 annually according to an estimate made by Dr. Arthur Todd of Northwestern University. It is probable that the larger proportion of this amount was not produced through financial campaigns but was the result of calculated giving on the part of those who have had an intimate association and definite relationship with the philanthropies to which they have given. In the field of higher education there are an abundance of illustrations. For instance, George Eastman was closely associated

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with the University of Rochester for more than twenty years before he made his memorable gift of many millions to that university. The University of Pennsylvania not long ago received a bequest of approximately a million dollars from a retired member of its faculty. Centre College only recently received a bequest of almost half a million from a member of the board of trustees who had been associated with the college during his entire life. Incidentally, the bequest was made at a time when the college was discussing the possibilities of entering upon a campaign for two hundred thousand dollars. Every college has received a large proportion of its support from those who have been closely related to it. In accordance with this experience, the adoption of a long time program that provides intimate associations between the college and its natural clientele and develops the will to give is infinitely more sound than a quick campaign with a definite goal. An intensive campaign may come at a time that is neither convenient nor desirable for a donor to give. Undoubtedly the amount of the gift will be in proportion to the financial objective of that particular campaign rather than one intelligently arrived at through a more comprehensive understanding of the needs and objectives of the college.

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If a college does not use the concentrated campaign as a method of raising funds, what then is the procedure to be used for the acquisition of adequate financial resources? Reference has been made heretofore in this article to the development of a permanent, convenient vehicle through which gifts may be made. It consists of three divisions: a medium by which the case of the college may be presented and through which major gifts from foundations, philanthropists, alumni, and friends may be received; a program for the financial development of the college through annuities and bequests; and an alumni fund plan whereby alumni may make an annual gift to the college in proportion to their means. There are three fundamental differences between this continuing plan and the more intensive campaign. First, the former is operated on an interminable basis; second, it places the emphasis on the will to give rather than on the process of selling;

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and third, the long time development program eliminates the practice of inducing pledges, except as they are voluntarily desired.

Over a period of years spasmodic emergency campaigns will not produce either the financial return or the good will that can be obtained through an efficiently administered vehicle of continuous giving, properly coordinated with a resourceful program of public relations. Those institutions, which define their place in the scheme of higher education, who plan their future, and adopt a continuous program for the accomplishment of their objectives are the ones that will attain an established place among the permanent colleges and universities of America.

The Christian College and Present Needs*

BY LLOYD L. RAMSEYER

OUR greatest needs lie in the realm of man's relationship with his God and with his fellowmen. Science and industry have progressed much more rapidly than has our capacity to organize our own social structure. There are many scientific conquests still to be made. Many diseases have not yet been conquered by science. There are many practical applications still to be discovered in the field of Chemistry. Biologists know very little about many of the secrets of life. It may be that future discoveries will show that we have only scratched the surface in discovering the scientific laws which control the activities of the universe. In spite of all of this, however, there are even greater contributions still to be made in the field of human and spiritual understandings and relationships.

BASIC PRINCIPLES OF CHRISTIANITY

One of the first contributions which colleges definitely committed to a Christian philosophy can make is in the return to the basic principles of the Christian religion. The world today must seem discouraging and hopeless to the young person launching out into life. There seems little assurance that a well prepared life will have an opportunity to express itself in constructive work, the future seems to hold only darkness and disaster. One is likely to give way to an attitude of cynicism. Religion in such a world dare not be merely an opiate, it should not be merely an escape from the cruel realities of life. It should, however, give a sense of order and confidence where otherwise all seems disorder and hopelessness. It should give the young person a solid anchorage when all else seems in a state of change and instability. To be sure, a vital religion will give hope for a future life, but it will also help to provide a dynamic and goal for living in the present

* This address was delivered by Dr. Ramseyer at his inauguration as President of Bluffton College, Bluffton, Ohio, October 20, 1939.

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world. Such a religion must be more than a social philosophy, it must be a religion which is personal and powerful.

Religion is essentially a personal matter. It is a state of relationship with God. However, one's personal relationship with his God will show itself in his dealings with his fellowmen. The Christian is not a static individual, he is one who through contact with his Creator has been motivated to play an active, helpful, and heroic rôle in the affairs of men. It is the duty of the Christian college to aid the student to secure this direct contact with the divine and to help him in interpreting his religious experiences.

Personal religion is judged, and rightly so, by its fruits. The Christian college must make a definite contribution to right living. This should be a normal outgrowth of Christian experiences. Real moral living is not something which is extraneous but it is the result of internal changes which have taken place in the wills and desires of individuals. In life, the individual is constantly faced with the possibility of alternative ways of acting. He must frequently make choices, some of which have far reaching influence upon the development of his character. In order to develop good lives, we must develop the desire and the intelligence to make wise choices. Good lives cannot be developed merely by training the individual, under very close supervision, to follow a detailed set of rules. Neither will a knowledge of what is right and wrong always insure right living. It has been well established by research that the correlation between knowledge of rules of conduct and right living is none too high. Schools such as this can make a contribution to wholesome living by stimulating individuals to make intelligent choices. Smith states it well in his book on educational sociology when he says, "The only sort of education which can function effectively in moral training is a socialized education in which enough liberty of choice is permitted to enable the pupil to experiment in ethical practices, and where the environment is such as to inspire a predominance of right choices." The spirit of our campuses must be such as to make right choices probable.

All colleges have as one of their objectives the search for truth. In the Christian school, however, this search will be guided by Christian goals, objectives, and standards of evaluation. This

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guidance will aid rather than hamper the search for truths which are socially valuable. The Christian need not fear truth. There is no need to fear that truths will conflict with the teachings of a true and vital religion. God is truth, and truths whether discovered in the classroom, in the laboratory, or anywhere else can never conflict with such a religion. We need fear only error and partial understandings. Ignorance and not truth is the foe to a vital religious experience.

SEARCH FOR TRUTH

Christian principles will guide that search for truth. They will also inspire the individual to expend his energies in socially useful directions. The same intellect which spends its force in developing a deadly poison gas to bring destruction in war time might have discovered new ways of combating disease, and thus have brought about human happiness rather than destruction. Christian principles will motivate individuals to expend their energies in channels which will result in ultimate good.

The Christian school must be interested in educating individuals to become experts in the professions. We are interested first of all, however, in making men and women, and the making of specialists comes second. We want to educate good doctors, lawyers, teachers, and the like, but we are even more concerned that these individuals have a vital religion and that their lives are directed by Christian and ethical standards and have spiritual dynamic and power. They will thus be of greater value to themselves, their God, and their profession.

To say that society is becoming increasingly complex may be trite. This increased complexity of society has resulted in an increase in social control. In countries where the normal methods of conducting the affairs of life have broken down, dictatorships have risen up, a totalitarian state has assumed control, the philosophy of which has included the submergence of the individual and the dominance of the social group. The individual has become the pawn of the state.

In modern society, the old individualism is impossible. Yet there are values which individuals have which must not be sacrificed. The individual dare not sink to the level of a cog in a machine. It is the problem of the school to help to balance in-

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dividualism and social control. The small school is peculiarly fitted to aid in bringing about this balance. The individual can be dealt with as such. His problems can have the attention of his instructors and the administration of the school. Yet at the same time he can be lead to see that what he does has social significance, that he cannot live his life alone. Even through individual attention, pressures can be brought to bear toward the proper socialization of the individual.

This means personnel work of a diagnostic and remedial nature. It can never be assumed that mere smallness alone results automatically in attention to and understanding of the individual. The small school has an excellent opportunity to excell in such work, but if it is to be done effectively, it must be done consciously and intelligently. It is a place, however, where the small college can make a definite contribution.

The modern public school is based upon a belief that education proceeds best when one is active, that the best way to learn is to learn by doing, in concrete situations. We expect the two per cent of our population which secures a college education to provide our leaders of tomorrow. Yet far too few of them have any real chance to practice leadership. Here is another place where the small college has a unique opportunity. In a school like this a much smaller proportion of the student body will merely watch the game from the sidelines rather than be active participants in it. In the editorship of the school newspaper and the school annual, in directing the Y.M. and Y.W.C.A.'s and the Gospel Teams, in helping in the planning of the school social program. and in many other ways, there is an opportunity for active and constructive work in planning and executing actual programs. This practice in leadership involves the making of choices, the only way to learn to make decisions intelligently. It also involves social participation. The leader must know how to work with other people; he must know the give and take of social contacts. Such training can be provided a much larger proportion of the student body in the small school than in the large one.

CRITICAL THINKING

Another task to which every college, and especially the Christian college, should address itself in these days is the develop-

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ment of critical thinking about social problems. In times such as this we are faced with carefully planned and persistent propaganda, designed to arouse our passions for or against certain nations and classes. It is the duty of the college to maintain sanity in an insane world, to keep calm and dispassionate in a world of unrest and hatred. We need, to the extent that it is humanly possible, to teach our students to examine social propaganda as carefully as one would weigh the elements to be combined in the test tube in a chemical laboratory. We need to become trained specialists in the art of detecting the techniques of those who would wilfully mislead us. Our passions are too easily aroused. There are too few people who can apply the rules of proof to a social situation as well as to a geometric proposition. Until we have developed more individuals who are able to weigh evidence carefully we will be easy victims for the propagandist.

The Christian school should practice the principles of love in all social situations. The Christian doctrine is a doctrine of love. We are living in a world where we are being systematically taught to hate. One of the crying needs of civilization today is for more love and understanding to replace hate and prejudice. It is the task of the Christian college to evaluate social situations on the basis of such Christian principles as that of love and brotherhood.

The world needs idealism. I do not speak of a visionary idealism which lacks all chance of practical application. Yet without idealism we will become hopelessly materialistic. It is the task of the Christian college to ever keep its ideals clear and prominent.

SOCIAL SENSITIVITY

The Christian college should produce students who are sensitive to and concerned about the problems which face society. A democracy depends upon an enlightened public opinion for the solution of its problems. Unless our potential leaders are deeply concerned about the problems which face us and about social inequalities and injustices, there is little chance for the development of a social order based upon Christian principles. The Christian leader, if he is to be effective, must be an individual conscious of our problems and educated to deal with them intelligently.

THE CHRISTIAN COLLEGE AND PRESENT NEEDS

An outstanding weakness in the lives of many people is the lack of integration in their beliefs and practices. Conflicting beliefs and standards result in stress and strain within the individual which is not conducive either to personal happiness or the greatest usefulness to society. The small school, with a Christian philosophy running through its entire program, can make a distinctive contribution to such integration. In the large university the student is shunted about between various departments whose instructors may be almost entirely unknown to each other, and which represent a clash in their teachings which it is difficult to harmonize. Religion is likely to be entirely separate from all of these, something useful only when in a religious gathering. In the small Christian college, where the students whole program and previous experience is known and where each subject is taught in relation to a Christian philosophy, an excellent opportunity for integration is provided.

With idealism, love, and other Christian principles, the Christian college can make a contribution to peace, not only peace between nations, but also peace and understanding between classes and between individuals. The principle of love will leave no place for conflict which is injurious to the rights and liberties of others.

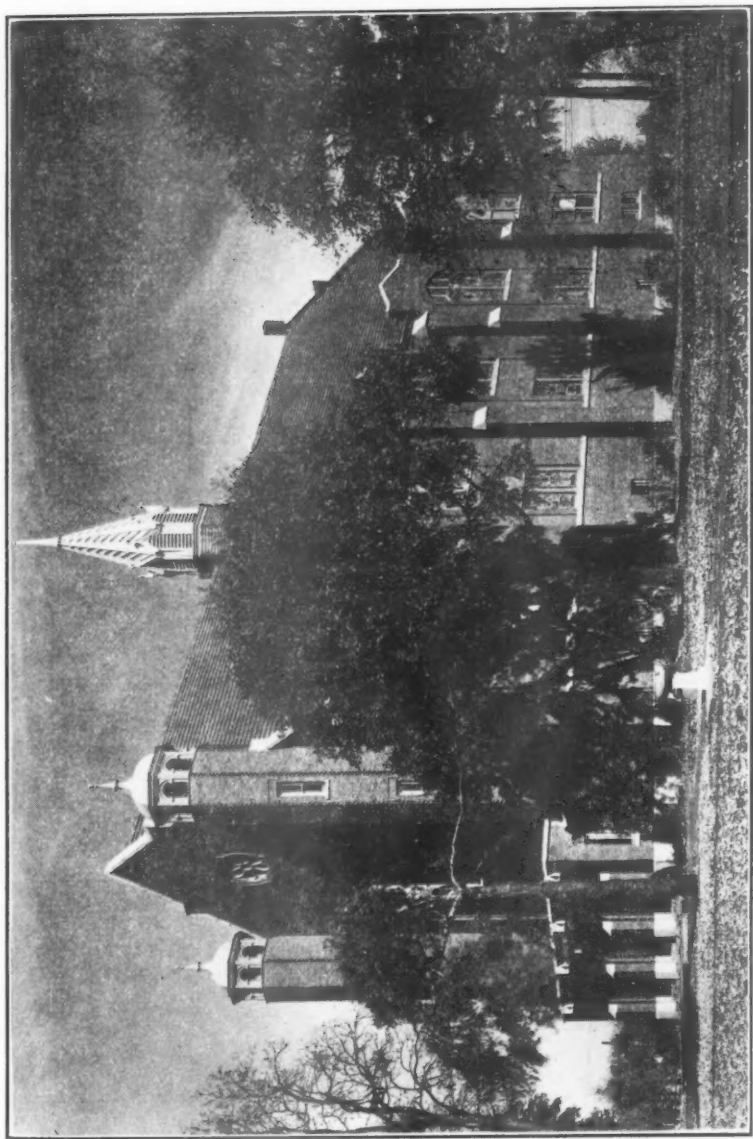
We speak much these days about democracy and educating for the democratic way of life. The elements I have mentioned are basic in successful living in a Christian democracy. Christian colleges can make a definite contribution to democracy by taking advantage of their unique opportunity to contribute to education along these lines.

If the small Christian college is to make these contributions it must have a distinctive type of faculty. The faculty member in such a college must be a great teacher, but also more than a teacher. He is a personal counselor and guide and a living example of the ideals and standards which he is trying to teach. It is useless to talk about teaching Christianity, love, brotherhood, and idealism unless we have faculty members in these colleges who are living examples of these standards. They must be interested in individuals as such, and must be able to lead and challenge young people. Also, they must be scholars and have a mastery

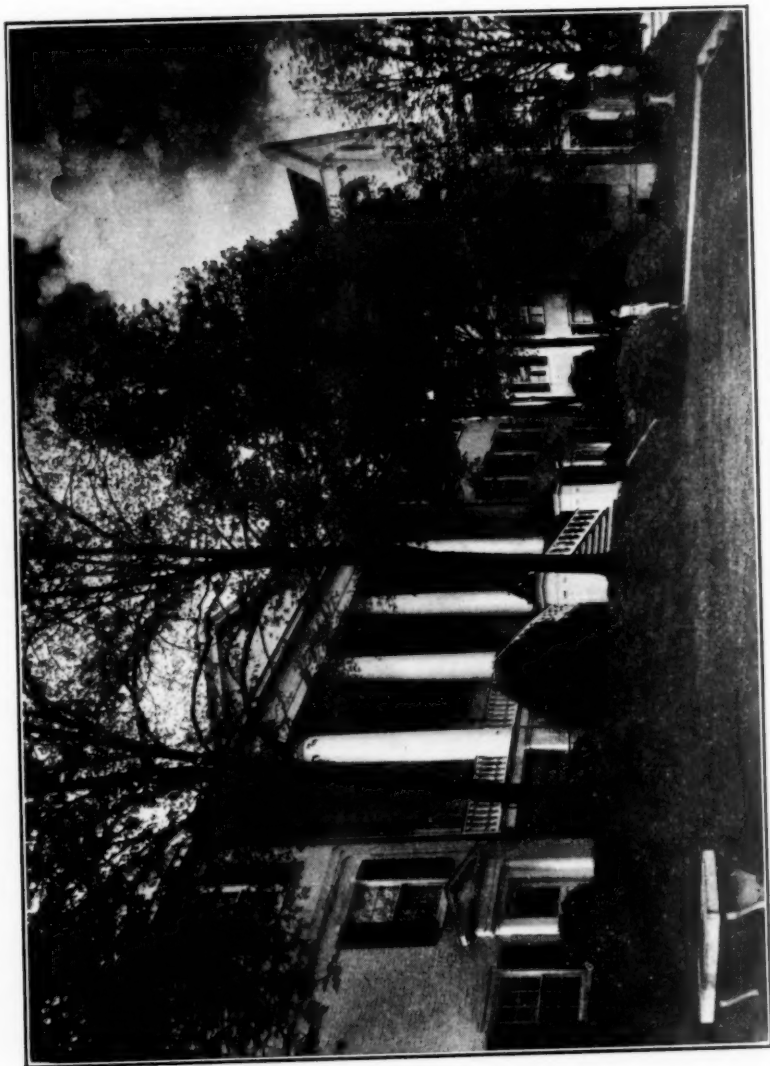
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of their own fields of specialization. To find teachers of this kind is not an easy task.

There are those who tell us that there is no hope for the small church college to be able to compete successfully with the modern tax supported institutions. This would be true if the small colleges were attempting merely to do the same things in a small way that the large schools are doing. If, however, the church colleges, instead of trying to be merely small editions of the larger institutions, can make a distinctive and much needed contribution to education, if they can do something really worth while in a better way than it can be done by the state and municipal schools, then there is no reason for pessimism concerning their future. I am convinced, that schools such as ours can do important things in a distinctive way. It is our task to see that these distinctive tasks are performed well, and that at the same time we do not neglect the other important objectives of higher education. If we can do this, and we must do it, then the church supported school merits the enthusiastic support of its constituency and the recognition of other educational institutions. Then it will march onward to greater and greater triumphs in the development of wholesome Christian personalities in the future.



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